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## MARGINAL COLUMN

By GEORGE LEONOF

### "THE ROOF OF THE WORLD"

The most religious country on earth, judged by the share of national income devoted to religion. As such, it is certainly not a fertile ground for Communism. But the Tibetan plateau is also one of the poorest and most backward, as well as one of the most inaccessible regions of the world. Which is why the neighboring Chinese Communists — the only ones, moreover, to have reasonably easy access to Tibet — were not altogether dismayed at the prospect of spreading their ideology there.

INDIAN press reports attributing the current fighting in Tibet to a Chinese demand that the Dalai Lama, spiritual head of the Tibetans, attend a state function escorted by a bodyguard are almost certainly an oversimplification. Tibet has been in sporadic revolt ever since 1950, when it became apparent that Peking's promise to allow her full autonomy in internal affairs did not mean that the traditionally feudal and distrustful Chinese would not attempt to introduce social and economic innovations. It was a foregone conclusion that the almost absolute rule of the monastic order had remained undisturbed for centuries, would sooner or later rise in revolt.

THERE can be little doubt that the rebellion will be crushed. The inadequately armed, ill-organized Tibetans are no match for the Chinese Communist forces. The only two factors that might have assured successful defiance of the Chinese no longer exist. The first is that Peking would be loath to take resolute military measures. Tibet, today, however, it is far more likely that the Chinese welcome the uprising as an excuse to crush once and for all the resistance of the Lamas and handed gentry who so completely dominate the country.

The second factor — moral support from India — has been dwindling away on Monday with Mr. Nehru's statement that "we have no intention of interfering in the internal affairs of China, with whom we have friendly relations." This unambiguous recognition of China's rule in Tibet, coming from the head of a state which has for centuries been the friend in need, must have impressed their isolation on the Tibetan mind, nothing else could have done.

INDIA's socialist-minded Prime Minister, were he so disposed, might have made a greater effort to protect Tibet's "moral protector." That he did not do so can only mean Mr. Nehru chose to drop the role. Leader over the land whence Gautama Buddha once spread his doctrine throughout Asia, the Premier is known to have little affinity to the social order in the Buddhist Mecca in the north. Five years ago, when he visited Peking, Mr. Nehru received firm assurances that the Chinese Communists had no intention of interfering with religious freedom as such in Tibet. This pledge seems to have determined Mr. Nehru's attitude to Sino-Tibetan relations.

IN a country where every aspect of life, however petty, is dominated by the great Lama monasteries, it is not easy to separate the spiritual from the secular. The Chinese Communists have discovered that it can be a matter of prestige alone, Peking might have been content with nominal suzerainty over the country, as were so many Chinese Emperors before them, especially as Tibet, economically, is a liability. But to leave Tibet in the hands of independently-minded Lamas would expose a long frontier to "alien influences" in a region adjoining the underpopulated provinces, rich in natural resources and destined to play an important role in China's industrial development. Peking is obviously determined that Tibet should not prejudice the "big leap forward."

Jerusalem, March 25.

## 13,000 Monks Join Tibet Revolt Against China

NEW DELHI (UPI). — Fighting has broken out again in the Tibetan capital of Lhasa, and 13,000 Buddhist monks have joined the rebels fighting the Chinese Communists in various parts of the country. Informal sources said here on Tuesday.

The source said the fighting was on a smaller scale than last week in the mountain capital, but that it had spread to other important centers.

Reports from Kalimpong, the town in north-eastern India which straddles the main trade route into Tibet, said that the Tibetan rebels were using captured arms against the Communists. The Chinese were said to have badly damaged the two largest Buddhist monasteries in Tibet, Sera and Drepang, comprising some 13,000 monks to join the battle.

The rebel Khamba tribesmen were reported to have reverted to their guerrilla war tactics, which they have employed against the Chinese Communists sporadically over the past two years.

The reports said that the Dalai Lama is still in Tibet and confined to his palace, and that he even had the support of the Tibetan Communists.

A dispatch from Taipei, quoting a member of the Chinese Nationalist Cabinet, Li Yung-hsin, said that anti-Chinese forces in south-western China are marching on Tibet to join the uprising.

Tibetan officials and Lamas were meeting in Kalimpong to discuss the situation, and were reported to be preparing to appeal to India for support.

## UK Committee to Probe Nyasaland Troubles

LONDON (APF). — Colonial Secretary Alan Lennox-Boyd informed the House of Commons on Tuesday that a committee is being formed to investigate the recent disturbances in Nyasaland.

The chairman will be a judge and its members will include a Scottish burgh, a former colonial governor and a university professor.

In answer to Opposition questions, Mr. Lennox-Boyd said the committee would investigate the charges made in a White Paper published on Monday. This White Paper quoted a report from the Governor of Nyasaland, Sir Robert Armitage, that the African National Congress had been active in the area, and that it was spreading sabotage throughout the Protectorate.

## First Soviet Immigrant Reaches Australia

MELBOURNE (Reuters). — The first official immigrant from the Soviet Union arrived in Australia, Mrs. Marija Bajurko, a 59-year-old grandmother, stepped from a plane here on Tuesday and went unobtrusively to a small house where she was to live.

Then she saw her daughter, Mrs. Miroslava Stan, and ran toward her crying aloud. They had not met for 17 years.

Polish-born Mrs. Stan, her husband and their four children, embraced the sobbing woman at the airport, for which they had prayed for many years.

Mrs. Bajurko's name was one of 1,000 submitted by the Australian Government to Russia some years ago as possible immigrants who wanted to join their relatives in Australia. The Kremlin cut the list to seven, and Mrs. Bajurko was one of those included.



The King of India and his Court march in Tuesday's Purim Carnival in Tel Aviv. This tableau formed part of the pageant devoted to the Book of Esther which describes the Kingdom of the Medes and Persians as having extended from India to Ethiopia.

## Half-Million See T.A. Carnival

Jerusalem Post Bureau

TEL AVIV. — An estimated 500,000 persons lined the streets of this city to view the jubilee adfayada procession on Tuesday afternoon. It was not as crowded as for some previous parades, and movement remained unimpeded.

The brilliant weather was nature's gift to the crowds of children in elaborate fancy dress. The procession, which included 5,000 schoolchildren and 15 bands and cost the Municipality IL100,000, took an hour and a half to pass, moving up Rehov Ben-Yehuda to the Mograbli Cinema, up past the crowded pavements of Allenby Road, to the dispersal point at Kikar Hamoharot.

In addition to some attractive and ingenious floats to illustrate the Purim story the parade was left to the children, who were unable to provide much variety in their contributions. The four-and-a-half kilometre route plainly tired them, and by the time the group reached the Mograbli the performance lagged.

Outstanding were the brass youth bands from Nahariya and Kfar Ono, the caravan of camels and their Negev Beduin masters, the float depicting the first train and the group of four figures depicting Mr. Ben-Gurion, with a smaller Aluf Moshe Dayan and behind them the Foreign Minister walking with Prime Minister Nkrumah of Ghana.

The star guest of the day was Mrs. Eleanor Roosevelt, who was greeted with enthusiastic applause when she reached the stand at the Levinsky Girls Seminar at the top end of Rehov Ben-Yehuda. She was cheered both on her arrival and departure, and was surrounded by swarms of photographers, especially when she shook hands with the well-known film star, Edward G. Robinson, who came over to greet her. Next to her sat Mayor Haim Levanon, and on the other side were the mayors of Amsterdam, Antwerp and Liverpool, who came here to participate in the city's jubilee celebrations. Members of the diplomatic missions turned out in full force. At present were the Foreign General of Police. Below sat rows of tourists, mainly from the U.S. and Great Britain.

Right on Time

The procession began according to schedule at 2.30 p.m., with mounted police "protecting" the Purim festival, followed by a little cowboy on a Shetland pony, accompanied by a larger one in full dress and his cowboy on white mount. Next came a tall clown on stilts, trim drum bands of the Sea Scouts, a mass of strange animals made of plywood, covered with colorful, cockeyed cows and dragons. A mass of colour appeared with the youngsters bearing the international community to protect it against the corrosive effects of political events. He maintained that all U.N. members are covered by the statute, and not just the signatories, or original members of the U.N.

The crowd applauded the smart turn-out of the Nahariya youth band which played with military precision, to be followed by tall papier-mache figures of Dan.

(Continued on Page 2, Col. 2)

The original version of My Fair Lady on PHILIPS RECORDS at all music stores.

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## Freighter With Israel Cargo Due at Suez

POST Political Reporter

News is awaited in Jerusalem of the Greek vessel Nicolas Caires which left Haifa on Saturday for Port Said with an Israeli cargo of 5,000 tons of cement and 5,000 tons of scrap iron bound for Hong Kong and Japan.

The ship was expected to pass through the Suez Canal on Tuesday.

This is the first shipment of Israeli cargo to pass through the Canal since the U.A.R. authorities seized the goods aboard the a.s. Capitan Maflet and a.s. Leilot.

By Tuesday the U.N. Secretary-General had received no explanation from Cairo of Egypt's illegal seizure of the Israeli cargo aboard the a.s. Capitan Maflet and a.s. Leilot, although urgent requests that the shipments be released were called last Thursday by the U.N. Assistant Secretary-General.

## No Guarantee

Political quarters in Jerusalem said on Tuesday that even were the Nicolas Caires to pass through the Suez Canal unhindered, there would still be no guarantee that the U.A.R. would ensure safe passage for Israel cargo in the future, as long as Egypt failed to make official amends for her previous acts of virtual piracy.

It is believed that the Cabinet at its meeting on Monday postponed discussion of future policy with regard to the cargo seizures in order to await news of the fate of the Nicolas Caires. This is expected to be received on Wednesday (today).

There was only a slight rise in international sea insurance rates following the U.A.R. action in impounding the previous Israeli cargoes. It is unlikely that any further serious incidents, the export of Israeli goods to the Far East via the Suez Canal should continue normally.

## Armies Held Out During Paris Bus Strike

PARIS (UPI). — The French army on Tuesday came to the rescue of suburban Parisians stranded by an 80 per cent strike of the city's 2,100 buses over demands for a bonus.

Scores of army trucks, with soldiers at the wheel and marshalled by army motorcycle units, ferried commuters from their outlying homes to the gates of the city proper. Once inside the city, the commuters jammed the subway, rode taxis and hitched rides from helpful automobile drivers. The 24-hour strike was backed by all three trade union organizations — Communist, Socialist and Catholic.

## Algerian Rebels Study Chinese Way

CAIRO (Reuters). — A nine-man military mission of the "Free Algerian Government" is to leave Cairo on Thursday for Peking, an Algerian rebel spokesman has announced.

He said the mission will discuss the supply of arms to the Algerian insurgents and study war methods used by the Chinese Communists during their revolution against the Nationalists, with a view to adopting similar methods in Algeria.

# Iraq Quits Baghdad Pact; Kassem Disdains to Answer Nasser

## Britain Seen Anxious to Woo Kassem Away from Russia

By JESSE EEL LURIE, Jerusalem Post Correspondent

NEW YORK. — Britain believes that the opportune moment has arrived for the West to break its attitude of frozen immobility towards Iraq. Now that Abdul Nasser's puppet press and radio have called for a campaign against "Communist Kassem," the West should take Kassem's side, and thus win his gratitude and friendship.

This is the gist of a suggestion reportedly made by Premier Macmillan to President Eisenhower, Britain, together with Turkey, has always been more hopeful than many observers here that Kassem can preserve an independent Iraq, free of Communist or Nasserite control. Now is the time for the West to put this belief into action, Mr. Macmillan believes, and he proposed in Washington that Britain resume arms sales to Iraq.

Touch of Irony

Commenting on this, Dr. Adam Schimdt, said in Tuesday morning's "New York Times": "Middle Eastern diplomats found a touch of irony in Mr. Macmillan's expression of willingness to sell arms to Iraq just at the moment when King Hussein, whose kingdom until recently was totally dependent on Britain, arrived in Washington to seek aid. Under the pressure of Arab nationalism, Arab countries one by one have fallen away from Britain, the traditional supplier of arms to the Middle East, and have turned to the U.S. or the Soviet Union."

The State Department has no objections in principle to supplying Iraq with arms. After the July 14 revolution, Mr. Kassem never replied whether he was willing to reaffirm the agreements under which Nuri Said had been receiving military equipment. Kassem never replied and went on to conclude a \$100m. arms contract with the Soviet Union. "Having established a source of military supplies in the Soviet Union," Schmidt reports, "Iraqi leaders have hinted to diplomats in Baghdad that they would like to reinforce their neutrality by obtaining renewed shipments from the West. These hints probably led to Mr. Macmillan's remarks to President Eisenhower."

(Britain has already supplied Iraq with several shipments of light arms and spare parts since the July 14 revolution in Baghdad last year.) I.N.A. quoted Middle East experts as believing it to have been a mistake to have left Egypt with no alternative to accepting arms from the Soviet Union. They said the same error should not be repeated in the case of Iraq.

## Anglo-Soviet Talks Begin in Moscow

MOSCOW (UPI). — Anglo-Soviet negotiations for a cultural exchange agreement began on Tuesday.

The negotiations were called for in the joint Anglo-Soviet communiqué drawn up following Prime Minister Macmillan's recent visit to Russia.

A British trade delegation is expected here shortly.

## 'Strongest Nation by 1962'

Baghdad. — General Abdul Karim Kassem on Tuesday night announced Iraq's withdrawal from the Baghdad Pact. He announced this move at a press conference at the Defence Ministry, and said the decision had been communicated to the other treaty members — Britain, Persia, Pakistan and Turkey.

## U.S. Press Urges Support for Jordan

WASHINGTON. — Jordan's King Hussein had talked the State Department on Tuesday with Acting Secretary of State Christian Herter and other top officials before lunching at the White House with President Eisenhower. He is due to call on the President again on Wednesday morning (today).

Diplomatic sources expected him to seek to put on a regular basis U.S. aid to Jordan, which has totalled \$122m. since 1952.

The "Washington Post" in a leading article on King Hussein's U.S. visit, said on Tuesday: "With a certain daring and a canny intuition, with a sizable amount of American aid and a great deal of luck, Hussein continues to preside over a small, unnatural country that exists less by itself than for reasons beyond its control."

"But as a buffer in the Arab-Israeli struggle, as an island of comparative neutrality in the pulling and hauling between Moscow and Cairo and as an outpost for the constructive presence of the U.S. or the U.N. looking towards an ultimate Middle East settlement, Jordan is supremely important."

That is why the King's request for more American aid must be given a sympathetic hearing."

The "New York Herald Tribune" commented: "In the swift, tricky currents of Middle East politics, King Hussein has proven himself an able friend of the West. His successes have given heart to those who would preserve the Middle East from domination either by Cairo or by Moscow, and the vigorous young King represents perhaps our best present hope as an Arab counterweight to the expansionist aims of Nasser."

## JORDAN DENIES PLOT

A Jordanian spokesman on Tuesday denied reports that an army plot directed against the present regime had recently been discovered. Beirut radio reported.

The spokesman said the reports had been circulated by "enemies of the state."

(Reuters, UPI)

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# THE FOUR MAYORS



DIZENGOFF



BLOCH



ROKACH



LEVANON

## Meir Dizengoff

MEIR Dizengoff was the smiling mayor. An engineer by training, a shipper by profession, he was at heart a liberal and something of a dreamer. From his youth in his native Bessarabia and his radical activity in the Ukraine, he retained an urge for social reform, the tendency to see big and plan for the unforeseeable future; from his years in western Europe (he studied in Paris) he retained his deep respect for the independence of an individual in his private life. Dizengoff was Tel Aviv's best liked mayor. He was, probably, the best liked person in his city.

He was born on a "smiling day," Shushan-Purim 92 years ago. A young chemical engineer, he obtained a post with a Belgian glass-manufacturing firm, later managed a bottle factory the firm had established in Odessa. Later still, when he came here, he speculated on the possibility that the sands of Tantura, south of Haifa, might be used to produce glass. A factory was built whose walls still stand. The project was abandoned because the surrounding swamps were malaria-infested.

Business never prevented Dizengoff from meddling in politics. As a youth, he spent eight months in a Russian jail for anti-Czarist activity. Won over to political Zionism, he became an antagonist of the Uganda project.

As mayor, Dizengoff soon came to be known as "the father of Tel Aviv." He liked to be seen and the citizens liked to see him. He wanted Tel Aviv to be free and Tel Avivians to be happy, and he enjoyed riding on a white horse at the head of Purim carnivals.

In 1925 he found himself confronted with a municipal council largely composed of opposition members. He resigned, swearing never to return to the mayoralty. But he did, three years later, feeling an older man than he did when leaving office. Ten years later he died, still Mayor.

## David Bloch

DAVID Bloch-Blumenfeld, who was Mayor from 1925 to 1927, was a different type of man. He was a dreamer too, a Labour Zionist who had been too deeply involved in politics since his youth to graduate from any university—although he did spend several years as a medical student and also in a law school.

Born in Motele, the township from which Weissmann came, Bloch-Blumenfeld had joined the Poalei Zion movement in Russia. A courageous boy, he protested against his teachers' anti-Semitic utterances in secondary

school, and was consequently expelled. He also took part in organizing armed resistance to pogroms, and was jailed.

Bloch-Blumenfeld was respected by fellow-labourites and opponents alike for his proverbial honesty. He was head of Kapai, a financial organization which aimed at financing various projects planned by the Histadrut. But he lacked the personal popularity of his predecessor. Moreover, his term of office fell in a most critical period, when the Yishuv underwent a severe financial crisis. When he left, the municipality was almost bankrupt; but to Bloch-Blumenfeld's credit are the political battles he fought with the Mandatory administration in order to assure Tel Aviv's growth.

## Israel Rokach

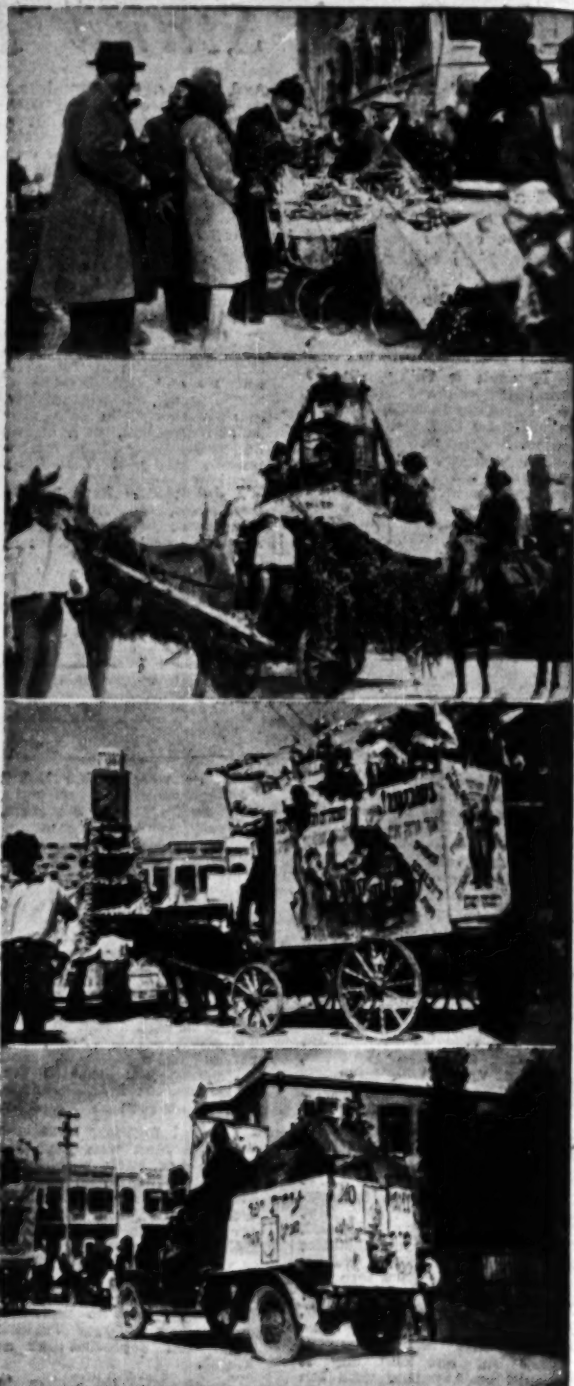
MR. Israel Rokach, who deputized for Dizengoff in the early thirties, became Mayor after Dizengoff's death against the formidable opposition of the Labour members. Mr. Rokach is known as an untiring worker, a most devoted Mayor to the city he grew to regard as his own. He was born on the city's fringe, in the Neve Tzedek quarter of Jaffa, and studied engineering in Switzerland.

Mr. Rokach was respected even by his opponents as an honest man and a stern administrator; but, an individualist by nature, he is hardly the type of a popular leader. He fares rather badly as a public speaker, and his natural wisdom is apparent only to those who know him well and meet him in a small circle. When he was appointed Minister of the Interior and had to hand over the mayoralty to his deputy, Mr. Haim Levanon, he felt as if he had been bereaved of a child. He still does.

## Haim Levanon

MR. Levanon is also an engineer, born in Galicia, the part of Poland which used to belong to Austria before World War One. Politics have interested him more than street paving. He joined the General Zionists soon after he came to this country around 1920, and he was regarded in the political circles as Mr. Rokach's sergeant-at-arms. After he became Mayor, however a rift between the two became clearly visible.

Mr. Levanon is a most amiable man who smiles much more often than his former chief. When problems pile up, he tries to clear the atmosphere with a joke. During his four years in office he has gained self-respect and some authority, but he is still more of a behind-the-scenes politician than a leader.



Scenes from the 1925 Purim carnival: at top, Mayor Dizengoff picks out the most beautiful baby amid a cloud of confetti (or was it just the photographer's plate?). Below there are the beauties of the day, escorted by the Fire Brigade. A horse "float" plugs the local gases and at bottom, the Municipality of Jaffa advertises the perennial fact that it hasn't any money. Photo by Oron (Orushkes)

## Rubin's Recipe: Dancing

WHEN painter Reuben Rubin's hair was black and Tel Aviv was very young, he was invited to tea by Meir Dizengoff. It was in the early twenties, when Tel Aviv was already a Township, or about to receive that status, and Dizengoff was thinking how to make the town attractive. The news that a young and probably important artist had preferred to live in Tel Aviv rather than in Jerusalem reached the Mayor who liked to know everything that went on among his flock. So Rubin was asked to meet the Mayor and tell him all there was to tell about how to make Tel Aviv beautiful.

But at that first tea with Dizengoff Rubin was silent. There simply was no common language between him and the very distinguished company which gathered in the Mayor's tea-room: Ussishkin and Gluskin, and a few other V.I.P.s of the period. They all spoke Russian.

Tel Aviv was nothing much at that time: a cluster of small houses separated by sand, and a few trees. But the atmosphere of Tel Aviv was free. It was an island, to be sure, but Rubin liked it. One could do what one liked without encountering the heavy history of Jerusalem at every step. In Jerusalem one prayed; in Tel Aviv, one danced.

"One could hardly take a walk in the street without

meeting a group of acquaintances and falling into dance," Rubin says. Just so, dancing without any special reason. One danced because one was young, because there was nothing else to do after a day's work — if one had worked during the day.

Dizengoff believed that Jews should learn to be merry. The inherent sense of humour which had saved the Jews in their long peregrinations should be given a chance to develop in spite of the political and economic pressure. A Purim Carnival seemed the natural solution.

On this matter, the mayor and the painter spoke the same language. Rubin, for all his modernity, liked Jewish folklore. He also had a sense of humour of his own. In designing the masks for the Carnival, both these tendencies were given free rein. Politics were barred, in principle, but Rubin contrived to introduce satire aimed against the Mandatory Government. Humour was a language the British understood. After the first Adloyada, the District Commissioner called in Rubin and told him that the Administration had decided to allocate LP1,000 towards the expenses of the next Carnival.

"People are too gloomy nowadays," Rubin complains. "Tsorers" (troubles) there have always been a lot. Why not ease the atmosphere with a little dancing? H.S.

## FATHER OF THE ADLOYADA

BARUCH Agadati was easily the tallest man in Tel Aviv in the early twenties. Perhaps he still is. But today he may safely walk the streets without being pointed to as "the man who does the carnival." Agadati, who began his career as a dancer, has been devoting his time in the past ten years to painting on silk. Indeed, he studied painting well before the dancer's bug got him. In 1913 he came to Jerusalem to take lessons from Boris Schatz at the Bezalel. It was at the Bezalel that he first met a wiry boy from Rumania with a dark complexion, Reuben Rubin by name.

Like Rubin, Agadati left Palestine shortly before the First World War, and like Rubin he returned shortly after the guns were silenced. Indeed, he was on the first ship from Odessa which arrived in Jaffa in 1921.

The wooden house that Agadati and his brother built in Rehov Yitzhak Mihaan has become the centre of Tel Aviv's Bohemians. It was there that the Purim Adloyadas were planned. Agadati believed in popular



An early photograph of Agadati dancing.

merriment — the louder the better, and let the wine flow like water!

It was the custom in those Purim days for Agadati to arrange the leading ball in town, where Queen Esther was chosen. The Queen was supposed to be beautiful, but what mattered most was her personality. She had to

personify Jewish Beauty. And the preference of the jury usually went to brunettes.

It was also the custom in those days for the Agadati Ball to begin at Agadati's house. The leading merry-makers, all masked, called on Agadati early in the evening and had a glass of brandy (at least one glass). Then they proceeded in single file, holding each other by hand, to the grounds of the Agadati Ball. Pressing their way through the crowds, they were the objects of all eyes. They were all costumed and masked, and the public amused itself trying to guess who was who.

The Purim Adloyada was abolished by the serious-minded Mayors who succeeded Dizengoff. They felt that merriment was not in keeping with the grave hours through which the Yishuv was going and the blood that was being shed.

Agadati tried several times to revive it. He submitted proposals to the Municipal authorities, but the carnival had become a relic of the past. H.S.

# 50 YEARS OF TEL AVIV

## THE JERUSALEM POST

MARCH 25, 1959

By Philip Giffon

"I WAS staying in Jaffa when Ruppin called on me, and took me out for a walk over the dunes to the north of the town," wrote Dr. Chaim Weizmann. "When we had got well out into the sands — I remember that it came over our ankles — he stopped, and said, very solemnly: 'Here we shall create a Jewish city.' I looked at him with some dismay. Why should people come to live out in this wilderness where nothing would grow? I began to ply him with technical questions, and he answered me carefully and exactly. Technically, he said, everything was possible..."

Despite Ruppin's vision the 60 families that met on the dunes in 1908 had no conception of building a great city which would some day swallow its parent Jaffa. They visualized Tel Aviv as a suburb of the Arab town, so redolent of history and other less attractive qualities. Tel Aviv was to be a clean, green suburb with wide streets and gracious gardens. At the core of the vision was the Herzl Gymnasium, a Jewish high school (today the cause of a major bottleneck to traffic). The 60 pioneers agreed to buy plots with the help of the Jewish National Fund, to allocate sites by lot and to call the proposed Jewish city "Tel Aviv" ("The hill of Spring"), the name given to the Hebrew translation of Herzl's "Old-New Land." As a slogan they chose a passage from Jeremiah describing the Lord's promise of the restoration of Israel: "Again will I build thee, and thou shalt be built..."

The foundation stones of the Gymnasium and also of the first house were laid in 1909. Jews from Jaffa began to move into the new suburb, built around the area of Ahuzat Bayit Street. By 1911 the population had risen to 550 — three years later it had reached 1,800 (of whom 960 were students at the Gymnasium) and the suburb consisted of 182 houses.

Meir Dizengoff had begun his famous round on his white horse. It was to continue (subject to interruptions) for three decades, although later he transferred to a car. "Dizengoff did not love Tel Aviv because he

was its Mayor, but rather he became Mayor because he loved the city like a father loves a child," wrote Abraham Goldberg. "...He did not only live in Tel Aviv but with and for Tel Aviv. Its life was his..."

World War One brought the city its most severe setbacks. The Turks banished Dizengoff and other major leaders; many of the youth from the Gymnasium were conscripted into the Officers Training Corps. The city was emptied, only a few hardy souls under Sa'adia Shoshani remaining as guards against bandits. But as soon as the war ended the inhabitants flocked back and were joined by others: by 1920 the population had risen to 2,604. Weizmann described it at the time as "A little seaside town consisting of perhaps a hundred houses and a few hundred inhabitants. It was quiet, almost desolate, but not unattractive, though it had been cut off from the outside world for nearly four years..."

### Ahead of Plan

In May 1921 the Arabs rioted and helpless Jews in Jaffa were butchered; many long-time settlers in the Arab town decided to move to Tel Aviv. Within a year the "daughter city" had expanded to 1,007 houses with a population of 16,195. It was granted limited municipal status, subject to the Jaffa Council's overriding authority. Dizengoff went to the U.S. and raised a loan of \$75,000 for development — by the time he returned, his plans were out of date.

That was always the difficulty with Tel Aviv: growth leaped ahead of plan. Goldberg said that "It lacked plan and beauty." Neither criticism was true. It was probably one of the best-planned cities in the world: in 1924 Dizengoff succeeded in cajoling the renowned town-planner, Professor Patrick Geddes, into drawing up plans for the expansion of the city. If development did not quite follow the programme because of its speed, that was surely a lucky error.

Professor Geddes' advice bore fruit in the expansion of the city northwards towards the Yarkon River, taking in the "Nordia" area. By 1929, when further riots made Jaffa even less tolerable for Jews, the town was marching northwards but was starved for living-space by Mandatory restrictions.

The year is remembered by most Tel Aviv old-timers not so much by the riots as by the coming of Habimah. The population soared to 45,564.

Three years later it had more than doubled and the area of building space was close to 5,000,000 square feet. In 1934 the Mandatory at long last faced one of the facts and granted Tel Aviv full municipal status, a fact which the Municipality celebrated by introducing a record-breaking budget of £236,000.

Nineteen-hundred-thirty-six brought further riots — it also witnessed an unforgettable musical moment, Toscanini conducting the Palestine Symphony Orchestra. And the riots created the Port.

The Arabs of Jaffa closed the sea to the Jews. So the sea-scouts and the porters from Salonika and the men and women of Tel Aviv decided to build their own harbour. That event was described by one of Tel Aviv's veteran citizens who missed the Jubilee celebrations (a certain David Ben-Gurion): "If I should be asked what event looms most important in the history of Palestinian colonization during 1908, I should unhesitatingly answer: neither the disturbances nor the riots, but the inauguration of the Tel Aviv port." Population soared to 140,000 — the Budget rose to £437,600.

World War Two brought Italian bombers, army service, the development of Hagana and the creation of war-time industries. The British authorities, with the Allied cause sorely pressed in the Western desert, reluctantly allowed Jewish youth to volunteer and Jewish industry to expand. When hostilities ceased the Jewish city had 192,000 citizens compared to Jaffa's 90,000 Arabs: the town was gasping for expansion. Already it bypassed Jaffa and grew south of it. Accommodation figures per room were unhealthily high and rents and land prices had soared. The burden of guiding the city's destinies had been energetically assumed by a third-generation "sabrah," Israel Rokach.

### Finest Hour

The decision to allow the town to keep the German lands of Sarona gave Tel Aviv a chance to move eastwards from the sea: the urban area was quadrupled. Expansion rocketed during the intensifying crisis years that culminated in the U.N. decision of November, 1947, and the beginnings of the war.

Then came Tel Aviv's finest hour. On May 14, 1948, in the main hall of the Tel Aviv Museum (once the home of Dizengoff) David Ben-Gurion proclaimed the State of Israel. And afterwards?

"That same night I broadcast to America from the Hagana transmitter in Tel Aviv, openly broadcasting for the first time," Ben-Gurion wrote. "As I spoke the first Egyptian bombs fell. The summer of 1949 in London had insured me to being killed, and I finished what I had to say... Returning home, I saw the faces of all Tel Aviv peering through the windows: it was just sunset. There was no hint of fear or panic, and I knew to my heart they will stand up to it."

What Tel Avivians, dominated by insatiable curiosity, would miss an exclusive seal to the latest entertainment?

The modern era that fol-

lows seems almost an anticlimax, although for the municipality and the State it has been even more onerous than the war years. The story can be condensed, perhaps, into one all-important word: immigration. In 1960 the infant finally swallowed its parent and Tel Aviv-Yaffo became one municipality. By 1958 the population had risen to 575,000 — in 1958 it was estimated at 590,000 — today,

who knows? The Budget is £143m.

Returning to Goldberg's criticism that there is no beauty in Tel Aviv, Dizengoff would certainly have found it in the children celebrating his town's jubilee by dancing in the square bearing his name, and in the eager faces of Tel Avivians parading his street in search of the excitement that is their birthright.



Municipality of  
Tel Aviv-Yaffo

THE CITY'S  
JUBILEE COMMITTEE

## Jubilee Festivities Programme

### FORTHCOMING EVENTS

#### SHUSHAN PURIM MARCH 25, 1959

1. Children's Festivities at the Tel Aviv Zoological Gardens, between 8 a.m.-12 noon.
2. At 12 noon: Award of Dizengoff Art Prize at Herzl Dizengoff, Tel Aviv Museum.
3. At 4 p.m., at the Mann Auditorium: Award of Dizengoff Prize to School Children — in cooperation with the Dizengoff Social Youth League.

#### MARCH 26, 1959

At 3 p.m.: Inauguration of the Municipal Youth Sports Centre at Shikunat Shapira (in cooperation with Rotary).

#### APRIL 2, 1959

Sports Rally and Games Display by pupils of secondary and vocational schools of Tel Aviv-Yaffo to mark the city's Jubilee (at the Maccabiah Stadium, Tel Aviv).

#### APRIL 18, 1959

At 8.30 p.m.: Inauguration of the museum founded by the late Dr. Walter Haas.

#### APRIL 20, 1959

Festive Concert in honour of the founders of the City and its first settlers — at the Mann Auditorium. The Tzahal-Gadna Orchestra. 8.30 p.m.

#### WEEK OF PASSOVER

1. APRIL 22, 1959: Special Order for tourists and guests — in cooperation with the Government Tourist Corporation and the E.O.A. House.
2. APRIL 23, at 6 p.m.: Inauguration of the Tel Aviv Museum of History (at the home of Mr. and Mrs. Aryeh Shukari).
3. On the LAST DAY OF PASSOVER, "Song of the Sea" on Tel Aviv Beach.

#### MAY 11, 1959

At 8 p.m.: Memorial Rally to the sons of Tel Aviv who fell in the War of Independence (at the Mann Auditorium).

#### MAY 12, 1959

Day of Independence Day (including entertainment platforms in all parts of the city, in cooperation with the Youth Anniversary World Committee).

#### MAY 13, 1959

- Independence Day:
1. Parade of the Israel Defense Forces, at 10 a.m.
  2. Traditional Ma'ar's Garden Party, at 4.30 p.m.
  3. Youth Entertainment Platforms, 8 p.m.

#### MAY 23, 1959

Lev. Ba'Umar: rallies, bandras, folk dancing, etc.

#### MAY 24, 1959

1. Tel Aviv Youth Day
2. Inauguration of Sa'adia Shoshani Garden at Ramat Hahayal, 4 p.m.
3. National Garden Show-Boating Contest, 6 p.m.
4. Jewish Local Rule — Day of Commemoration (in cooperation with Centre of Local Rule in Israel).

#### JUNE 10, 1959 EVE OF SHAVUOT (Pentecost)

At 8 p.m. — Mann Auditorium: Rally to commemorate the giving of the Law (in cooperation with Tel Aviv Waterfront Association).

### GREETINGS TO THE CITY OF TEL AVIV ON ITS JUBILEE

also marking the

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of

The Union of Artisans &  
Small Manufacturers  
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# THE ROUND and THE STRAIGHT CORNER

By Nahum Guttman

IMAGINE that the headline of this article is the Herzliya School in Tel Aviv, then the space below it would be Ahad Ha'am Street and the street that runs bang in to it at right angles just in front of the High School would be Herzl Street.

Now that's the place; the exact geographical pivot around which this whole story turns. So gentle reader, if you pass the place, give a glance to right and to left and go on your way in peace.

## The Jaffa Watchmaker

NOW a word or two about the watchmaker. Before Tel Aviv came into existence a Jewish watchmaker dwelt in one of the muddy alleys of Jaffa. By the time he reached his shop on one of the main streets his boots were always thickly encased in mud. The stench and slime in the alleys was notorious; the dung heaps lingered months after the rains began. As soon as he arrived at his place of business the watchmaker would remove his boots and place them beside the door, don his slippers, sit down at his small worktable, put his watchmaker's glass in his eye, take his pen knife, open the watch which needed repair and stare at it intently.

What does one see in a watch thus exposed? One blue trembling spring. But if a man has a head with a brain in it, that comprehends not just the wheels, but what they imply; who thinks, and transfers his thoughts into general principles, then a watch can influence his whole pattern of thought and even direct his life.

This watchmaker of Jaffa did not just see wheels in the watch. He shot a glance at his muddy boots and the clouds of flies that buzzed about the shop; then he stared back at the wheels in the watch; his mind took in its regular ticking. The watch spoke to him for the 1,000th time: "Be conscious of your aim, day and night; to get out of this filthy muddy town. There's no such thing as small or great, weak or strong. The important thing is to begin. You have to start wheels turning. A clean and pleasant suburb. Let's make a committee. Like this trembling spring; let's hear a tick tock."

## It Had to Be So

WHY wait? In the suburb that emerged near Jaffa there is already a main street running from the railway tracks to the Herzliya Gymnasium. Building sites have been distributed by lot and houses erected. That one on the left corner of Herzl Street as you face the High School belonged to the watchmaker. There's no doubt about it; those wheels turned all right. They got something done.

One bright morning I was standing at the geographical pivot. I have so accurately pointed. I was in front of the High School, staring down Herzl Street. On the white roadway I noticed a black carriage with bright brass fittings driving past the school. The little bells on the horse's neck tinkled tip-silly... the whip in the hand of the driver switched gaily, the tassel on his gay tar-bush and the prance of the horses combined in a merry dance step. Then the powerful sinewy hands of the wide-trousered, broad-girdled coachman pulled hard on the reins. The whole ballet came to a sudden stop; the tassel came to rest, the horses halted and pricked up their small pointed ears, their fore-legs remained slanted forward at an angle. There was the moment of suspense that always precedes some unexpected event. Then, who should step down from the carriage? — the watchmaker, in his slippers, holding the huge key to his shop in his hand.

He was diminutive, sudden in his movements and talked to himself.

"I knew it would turn out this way... Something told me..."

He did not turn towards his home but walked to the empty lot opposite where

four workmen were busy drawing the lines of the foundations of a new house. The watchmaker clambered up on to a pile of sand, looked steadily at the outline and then, brandishing the great key like a sword, suddenly shouted to the workmen:

"Stop."

A tall, lanky, tough-looking, sun-baked character, the owner of the plot, detached himself from the group of workmen, drew himself up very tall, climbed up beside the watchmaker on the sand-pile; to make sure there should be no doubt who was taller than who; and said:

"Hey! What's up?"

"I knew it! I knew it! Opposite you is a house which presents a rounded corner to the two main streets. The fence is rounded off too. It's pretty. Now you are building opposite and you are not making the corner round. What sort of a shape will that be? There a round corner and here an angle. Look, I shut my shop, jumped into a carriage and came here. See!"

"This is my plot and that is yours," said the owner. "I build as I want on my own land."

"Mr. Polikovsky! I won't let you. You just can't have a sharp corner opposite a round one. Opposite a wheel there has to be a wheel; like in a watch. There is a committee. There's a plan. It won't go like this. Stop the work, dismiss your men. I'm on the committee, I'm telling you."

"Mr. Zias. What's it to you how I build. What do I care about the wheels in a watch. I used to contract the sale of forest timber. Listen you! I bought a rectangular plot. Here's the map. It's my plot, my workers, my money. Don't you tell my workers what to do. I had sixty workers in my storehouse!"

He stuck his fingers in his mouth, licked their tips like one who finishes a sticky cake and got down from the sandpile.

## Wheels

MEANWHILE the labourers were continuing their work and one of them drew nearer and nearer to the spot where the watchmaker was standing. Soon he would dig away the sand supporting him and he would fall into the trench.

The merchant was in full spate. He strutted about, crowing his plaint like a hen which has just laid an egg.

"This fellow will tell me what to do! The whole suburb belongs to him, it looks like. Wheels. I am my own master. That's why I came here. Him a member of the committee!"

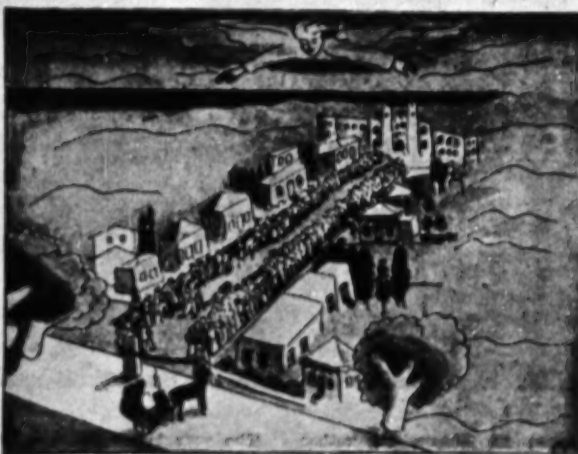
By this time the labourer was digging right underneath the watchmaker's feet. If he went on a moment longer he would fall into the trench so that only his checked hat would be seen above ground. He stopped digging.

"What are you stopping for?" shouted the merchant. "Dig under his feet."

"But he's only wearing slippers," answered the workman, leaning on his spade. The watchmaker looked around desperately, seeking to mobilize public opinion. There was no one about besides me. The Arab coachman had long since departed. His glance lighted on me, but only momentarily; obviously I was no representative of public opinion.

He saw that this was the critical moment. He changed his tactics. He abandoned his tone of moral preaching and began to try another stuff.

"Now just look, Mr. Polikovsky. Imagine. You are walking down this street, quietly going about your business. You are my side of the road. See. You come to my rounded corner. You turn left, smoothly, easily, just so. See? Nice. Eh? I told you so. Now..." The watchmaker lowered his voice at least an octave and a quarter; like mothers do when they are telling their children a thrilling story of robbers in a wood. "You walk on your



When Rehov Herzl was Tel Aviv's only street; an early drawing by Nahum Guttman showing the "procession" on Shabbat. Parading down the centre of the road are two singing Arabs, whose gharry has been left outside the chained-off street. At the other end is the Herzliya Gymnasium, behind it and around... sand.

side of the road. You are going along gaily until you come to your corner. Bang. Stop! You have to turn right. Like a common soldier. So."

The watchmaker stamped down his feet. "So. Halt!" A stamp with the foot. "As though someone is barking orders at you. Not nice. Eh? On my rounded corner you plant flowers; following the contour of the street. Like..."

"Mr. Zias. What the hell are you talking about? You're supposed to be smart. Do your ears really hear what your mouth is saying? You go along gently this side. So! That side so! You trying to kid me?"

The merchant boiled over. "These workers, these 'not-labourers' taking my money. On my plot that I bought with my own money. I am the master here. I come from a big city. I know plenty of watchmakers. This isn't Russia. I have no bosses over me here. There are no police here." He looked around. "No policemen; thank God."

"Police? You want a policeman. I'll bring you a policeman," the watchmaker screamed excitedly. He sped from the spot like a top that flies off the string. I saw him streaking diagonally across the sand beyond the water tower, raising little puffs of sand as he went.

In the distance I could see the watchmaker clambering up the steps to Disengoff's house. A moment later he came out again. Obviously Disengoff was in his office at Jaffa Port. I saw him climb the stairs to the office of the suburb committee in the water-tower. He emerged again just as fast. I figured that as soon as the watchmaker looked at the secretary with his rimless spectacles on their thin gold chain he knew that he could never persuade that character to play the policeman. I saw him hurry down the stairs like one seized with a sudden inspiration. He was off now in the direction of the night-watchman's house. He was in the house a long time, no doubt explaining the situation to the watchman in detail.

That worthy got stolidly into his high boots and stood pensively, parting his long beard with his fingers. He donned his long black coat and his broad silver girdle with the scabbard attached. He solemnly did up the shining row of silver buttons, put his fur hat on with a slight tilt to the left, gave a long, reluctant yawn to mark the completion of his interrupted sleep and declared:

"But what use can I be? I am only the night-watchman."

"Come along, come along. You'll see."

Talking in this wise they got back to the scene of the quarrel. The watchmaker placed the night-watchman at the focal point of the foundation diggings so that the workmen could not go on. He stood there like some great exclamation mark, stroking his mustache.

The merchant looked at him in silent astonishment: "This is your policeman? Don't make me laugh."

The watchman smiled at the watchmaker. He spread out his hands in a deprecating gesture:

"I told you so."

The watchmaker stood there dumbfounded. He had exhausted all his arguments; done all he could. He trembled gently, like the little blue spring in one of his watches. What was there to do that he had not tried? He was only a small, lone wheel. But take a small sign, written by an unlettered hand and put up by the roadside, reading "Danger — Minea." That wasn't such a small, lone sign, was it? It carried authority. But what if the way-farer knew that there were no mines there? The merchant knew, despite his talk of the committee, that the watchmaker did not represent any real government authority. The watchmaker stood there trembling, seeking some support, some representative of public opinion. He looked around desperately... He saw... the physician, Dr. Chissin, riding along on his white donkey and under the shade of his green umbrella, en route to the Jewish hospital on the Jaffa shore.

"Good morning, Dr. Chissin," cried the watchmaker in delight.

"Good morning Mr. Polikovsky. Good morning Mr. Zias."

## On the White Donkey

DR. Chissin was a lovable man; wise, emanating good fellowship, loving a good jest and always bringing with him an aura of goodness. He wore a thick cork helmet with a wide brim and was dressed in a white travelling coat that flowed down over the flanks of his donkey. As he rode along the Jaffa shore, his umbrella, white on the outside, shone like a sail against the blue sea or perhaps resembled a flying sphere. The pipe, which never budged from his mouth, gave off a perpetual cloud of smoke. From the shade of his umbrella his intelligent eyes peeped out and gazed through spectacle lenses thick as slabs of ice. He peered over the donkey's head while that animal switched its tail rhythmically to keep away the flies.

This beloved manifestation, composite of man, ship, flying sphere, chariot and domestic animal, appeared and halted at the scene of the quarrel. Maybe snatches of the altercation had reached the doctor's ears at a dis-

tance, but he gave no hint of it as he spoke to the merchant.

"Mr. Polikovsky. We are in quite a different land, in a tropical climate. We have much to do here. We have to look at things in ways to which we are unaccustomed. Did you take your quinine? It's important. You have to watch your diet. Eat vegetables that have been rinsed in potassium permanganate. Never touch that goosefat that comes canned from Odessa. What is most necessary... — a short pause — "is to think anew. Look at Zias, for example, he and all his family are vegetarians and their complexions are clear. In Russia watchmakers are not vegetarians. You didn't come here only to die in the Holy Land, Mr. Polikovsky. How is your tongue this morning?"

The merchant approached him and began to chew convulsively to prepare his tongue for its appearance before the world. The doctor restrained him:

"No. No. This is not my surgery. I just asked you. One must think."

The watchmaker tramped the sand impatiently with his feet but he realized that so long as he kept quiet Dr. Chissin would steer the matter into the right channels. Marvellous how a man can keep quiet and yet another does his work for him.

The merchant was obviously turning over thought after thought in his mind. At last the conclusion broke from him suddenly. It had no relevance to anything the doctor had said. He spoke to him but glanced at the watchmaker as he did so:

"You know something, doctor. I'd like to round out the corner of my house here. So. Like Mr. Zias."

A sigh of relief emanated from the watchmaker. He stowed the great key to his shop in his pocket. The watchman left his post at the trench and the workmen resumed digging.

## Something Missing

A FEW minutes later I watched Dr. Chissin riding away on his donkey. The aroma of his pipe still lingered in the air. The donkey's hoofs clattered on the paved road as he receded. But I felt something was missing from the picture. I did not know what it was. Suddenly one of the workmen dropped his spade and ran frantically after the doctor shouting:

"Doctor! Doctor!"

When he came back I asked him what it was all about. He said:

"The doctor's travelling coat slipped down over the donkey's rear. I didn't want the doctor to bring home a present from the donkey."

Of course! I realized what was missing — the swishing tail of the beast.

## The Watchmaker at Home

THE watchmaker climbed up the steps of his house and sat down at the table to his lunch. His wife put a dish of stewed vegetables in front of him. As he drew up his chair to begin eating he said to her:

"They're all wheels."

His wife looked at him in blank incomprehension and went into the kitchen. It wasn't so easy to prepare a satisfying mess of vegetables every day. The watchmaker called after her:

"All of us; all wheels."

Translated by Arthur Saul Super From the Am Oved-Dir publication (Ma'ariv press).

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# I Can't Stand Tel Aviv

THE truth is I have always avoided Tel Aviv. I hate skyscrapers, noise, crowds, subways, buses, sheruts; and where in Tel Aviv can you find a place to park? Even in 1923, all I wanted was to get out of the place, with its droshkys trying to run you down, its street-vendors trying to sell you razor blades or real estate on the remote banks of the Yarkon.

If such a thing can be imagined, when I first visited Palestine in 1923, I didn't even know that Tel Aviv existed. I came at the tail end of a wander-year; just out of college. I had written a few pieces for the "Menorah Journal," which was to the American Jewish intellectuals of 1923 what "Commentary" is to their descendants today. And one of the editors, Marvin Lowenthal, had suggested that if I got to wandering around the Mediterranean, I might visit Palestine where a thing called Zionism was going on, and I might write about the opening of the Hebrew University.

He didn't mention the metropolis of Tel Aviv.

I reached Jaffa, which I knew about all right as it was mentioned in Baedeker and in the Bible, which (the Bible) I had been reading assiduously and for the first time in the dim hold of a dreary tramp steamer out of Greece. (They don't teach Tanach in every American classroom.) Disembarking with my Bible into a row-boat filled with Arabs, and with my suitcase tossed after me, I presently found myself on the Jaffa shore where a husky, bearded Jew singled me out, seized my suitcase, flung it up onto his shoulder, and started running along the beach.

He wasn't a relative, he wasn't a Prime Minister's welcoming committee to greet foreign journalists. He turned out to be a lodging-house keeper. And as I kept chasing him over the sand, he flung back a few remarks to me, in Yiddish. I was a Jew, wasn't I? So where was I going if not to Tel Aviv? I needed somewhere to stay, didn't I? So I'd stay in his hotel. Just now it wasn't very big but one day it would be a palace with ten thousand rooms. Things were growing fast, in Tel Aviv. Right here (we reached a pavement) there had been nothing but sand; he remembered it himself.

Oddly enough, I haven't the vaguest memory of that man's lodging house, nor do I know whether he now owns the Dan hotel. And I realize that I should recall my first sight of Tel Aviv, as a quaint, leisurely suburb with camels wandering through the lanes. But the place returns to me as a bustling, jostling metropolis where the streets had been built so fast that no one knew where anything was.

And besides, this brand-new modern metropolis had been so well planned that not a single street went straight through to anywhere. It was a maze. You'd start out on a nice fresh street and smack, you'd run up against a dead end where someone had built a house across it, a fine, expensive villa, worth a fortune, three thousand pounds, people told you right on the street. You'd go back, and start over. Of course, in those days there were still people who walked to their destination in Tel Aviv, and no one had thought of marking off one-way streets, in solid succession going only in one direction, as a means of multiplying the metropolitan factor of frustration.

I didn't stay long in the metropolis, but hastened to Jerusalem. I went not by Egged — did Egged exist in

At the far end of town, on Hayarkon Street about where the Park Hotel stands now, I found a two-room cottage for rent. It had been inhabited. I was told, by the mayor. The living room had a tiled Russian stove, and I bought myself a Russian blouse with an embroidered collar. I still have a photograph of me in that blouse, looking most poetic.

Another young American writer had followed me to Israel, a lady-killer named Eddie Robin. (The girls we knew in those days, matrons now, still ask me, "Whatever became of your handsome, dark-complexioned friend with the curly hair?" Well, Eddie sells garages in Gary, Indiana — but that's not Tel Aviv.)

By Meyer Levin

IN 1923, in Tel Aviv, I shared the house with Eddie and his girl. Every morning, we ran down to the beach at the bottom of our back yard, we had a swim, and then I went to work on a novel called "Yehuda," while Eddie roamed around the metropolis, bringing back friends. He was painting a bit, in those days, and he brought back painters like Zaritzky and Zions Tager. We would all sit in the garden and pull up carrots that Eddie had planted, and eat them raw with the taste of the soil on them. There would be fervid arguments about modern art versus traditional art. Tel Aviv was up-to-date.

Further along the beach, at the very limit of town, where the Dan Hotel stands now, was a villa owned by a Chicago Zionist, who had a niece staying with him. We young Americans would all get together and talk about how we could attract more young Americans to come to Israel, get away from the city, and form a settlement of our own, on the soil.

In the group was a young Canadian lawyer named Philip Joseph; he married the girl, at the Tel Aviv rabbinical centre, with all of us as witnesses, and he set up a law office, and it used to strike me as odd to see him every day whirling the short distance to his office in a droshky. But in Tel Aviv, he assured me, it was necessary to give the appearance of being very busy and very prosperous. He now owns a skyscraper in Montreal, a metropolis that is growing fast, but not quite so fast as Tel Aviv. The tension, the pace of Tel Aviv was too much for him, I guess, and he had to get away.

As for me, I was able to stand some years in New York, but I can't stand living in Tel Aviv. I live in Kfar Shmaryahu, and the other night my wife and I drove all the way to Tel Aviv for a coffee, just to sit in a café for a while and look at the luminaries and get a taste of metropolis.



Evening window shopping in Rehov Dizengoff

## RISE OF THE SHOPPING STREETS

Rehov Dizengoff Claims Leadership

By PAT GOLD

WHAT is it to be? The latest look in gowns, or shoes, fancy jewelry — genuine or costume variety — furs, ultra-contemporary furniture, exciting materials by the yard, pet goldfish in bowls, or glossy cosmetics?

The Tel Aviv shopper of 1950 faces quite a problem. Whether she has money to spend or merely time, the Tel Aviv shops today offer a bewildering selection of goods and high fashion value for her delight.

For the smarter woman who has money as well as taste, it can be said that shopping in Tel Aviv is second to none. First-time tourists, with lingering premonitions of austerity, are — almost without exception — amazed at the luxury and the chic of the goods to be had here. Many a woman tourist who comes intending to buy her souvenirs here and to do her holiday shopping in Italy or France, on the way home, changes her mind once she has visited Tel Aviv's shopping centre. She will find that the goods which she would seek on the continent are almost all to be found in quality and selection right here, yet are for the most part Israel-made.

She can buy in Tel Aviv shoe salons the modish high-stepping Italian shoe, from plain black pump to exotic brocade vamp for evening wear. (There are even shoes with crepe soles which are guaranteed to last for life.) In the gown shops there are wide choices of jersey suits — casual and elegant — which rival those of Italy and Switzerland, and are the vote of 80 per cent of Tel Aviv's women shoppers.

### Latest Fashions

The sack dress and straight-line suit which were the rage of the past summer are now disappearing in the seasonal sales and the new rounded waist lines are ready to take their place. The latest fashions in Paris are almost simultaneously available in Tel Aviv's shops.

Cosmetic shops on the whole are amongst the most modern in Tel Aviv and have the best fittings — as, of course, they should in view of their more exotic wares; nail varnish in gold and bronze tints is one of the latest. Cosmetics for the most part are still foreign products — and generally a French domain.

A noticeable absentee is the hat shop. It seems that Israeli women on the whole are not hat-conscious. Another absentee is the window dummy, which is not made in Israel and is not imported. Hence window displays are not all that they could be, and are generally somewhat crowded.

It can be said that the more expensive shops are to be found in Dizengoff Street, while Allenby Street is mixed. There, reasonably priced shops are found side by side with some of Tel Aviv's most elegant boutiques. These last could afford to resist the Di-

sengoff-wards trend and still retain their clientele by dint of their own renown. Others, less well established, have been obliged to move with the tide towards the Dizengoff centre, which is today the number one shopping street.

Tel Aviv has grown up at such a speed that the main shopping centre, instead of — as in most cities — merely widening itself and encompassing new areas, has hopped-scotched from one street to another, leaving the old favourites behind.

Herzl Street flourished, and so later did its neighbour, Nahlat Benyamim. Eventually, Nahlat Benyamim stole the limelight altogether and became the main shopping centre.

Allenby, also a neighbouring street, was the successor to Nahlat Benyamim, and had the German allyah of the thirties largely to thank for it. It was the German immigrants who transformed the shopping centre of Tel Aviv into the European-type centre it is today. They opened beautiful grocery shops — the first time goods of this kind had been displayed with such care for arrangement. They set up elegant gown shops, and the continental coffee house — practically a way of life on its own.

When Ben Yehuda Street made its debut, many shopkeepers in Allenby Road thought themselves finished. The same fear troubled the Ben Yehuda-ites with the advent of Dizengoff. The fact is that all the main shopping streets are still thriving; only their roles are somewhat changed. Herzl and Nahlat Benyamim Streets have become the "Wall Street" of Tel Aviv. Allenby and Ben Yehuda are the leading streets for the less expensive wares, although some of Tel Aviv's higher priced shops are still to be found there.

### Market Unchanged

Only Carmel Market carries on almost unchanged since it began in 1921, except that the former unruly overflow into Allenby has been firmly thrust back into its own street, where it sprawls along the entire length, and business is continued in full strength all year round. Goods are hawked in great good humour, with extra quick service, and the customer has the advantage of a Supermarket — you can buy anything from corsetry to tuna fish — within the space of a few yards. Carmel Market, they say, goes on for ever.

On the other side, many shops have been obliged to move towards Dizengoff to keep up with the times. Only the established aristocrats of Allenby felt confident enough to remain and have lost none of their popularity in doing so. The younger ones must move with the times. For the future, will the city's main shopping centre continue to change its setting at this speed? Or perhaps, now that Tel Aviv has reached the venerable half-century mark, will it settle down and consolidate?



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# T. A. HAS HISTORY OF ITS OWN

Area Was Heavily Populated in Biblical Times

By AVRAHAM HIRAN

**K**ING Solomon must be looking on with dismay at his descendants who seem to have overlooked their historical heritage and forgotten their history and their Bible. For far from being a modern addendum to ancient Jaffa, Tel Aviv has an old history of its own.

"And Hiram sent to Solomon, saying, I have considered the things which thou hast said to me for; and I will do all thy desire concerning timber of cedar and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them" (1 Kings 5, 8-9).

It will be observed that King Hiram of Tyre fails to mention the name of the sea port where the cedars were to be discharged. Now it is commonly supposed that Solomon's sea-port was Jaffa, apparently because II Chronicles, 2:16 quotes Hiram as saying "and we will bring it (the wood) to thee in floats by sea to Jaffa" (in Hebrew 'S' 'P' '77 meaning Jaffa or the Jaffa coast) and thou shalt carry it up to Jerusalem. But even the Chronicler fails to state explicitly that the timber would be unloaded at Jaffa. Indeed, it may well be that Jaffa itself was not under Solomon's control and hence could not serve as his sea port. Could Tel Aviv's present harbour possibly be close to Solomon's sea port and

thus Jerusalem's outlet to international trade?

The road from the coast to the mountains of Judea was always a difficult one and though the ascent by way of Beth Horon to Jerusalem is considerably easier than the present road, Solomon would undoubtedly have chosen to shorten the land route as much as possible by taking advantage of any waterway available. The only river which would enable Solomon to bring the timber closer inland is the Yarkon, meandering as it does to its source at Rosh Ha'ayin, an-



Neolithic pottery figurine from Rehov Habashan, Tel Aviv.

Photos by courtesy of Department of Antiquities, Jerusalem.

cient Aphek (Antipatris). Even if Solomon's rule extended over Jaffa he would seek a sea port close to the mouth of the Yarkon. Perhaps he had not decided where the floats should be discharged when he first

wrote to Hiram, king of Tyre, who in turn left the destination vague in his reply. (It is interesting to note that during the return from Babylon (Esra 2, 7) Zerubabel and his people "gave money... to them of Tyre, to bring cedar trees from Lebanon to the sea of Jaffa..." referring possibly to the coast rather than to the sea port itself.) Thus in seeking Solomon's sea port within Tel Aviv's present boundaries we are simply attempting to revive an ancient tradition.

In the days of Solomon a fairly large city did exist on the northern bank of the Yarkon, about two kilometres from the sea. It has been excavated by Professor Mazar at Tel Qasile, opposite the Ramat Aviv Hotel, and could well have been the centre of Solomon's trade on the Mediterranean. A remarkable potsherd found on the site carries the Hebrew inscription "Gold of Ophir to Beth Horon, thirty shekels." This potsherd is an official document certifying the dispatch of 30 shekels of Ophir gold to Beth Horon on the main highway to Jerusalem. ("And they came to Ophir and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon" 1 Kings 9, 26). It may well be that Hiram's seamen unloaded their cargo or handed over the floats to Solomon's men at Tel Qasile or, having taken food and supplies, even sailed with their timber up the river to its source at Rosh Ha'ayin.

## Solomonic Occupation

If Solomon did not want to allow the men of Tyre into his main port they could have unloaded their goods at the mouth of the Yarkon river proper at Tell Kudade. Right by the outlet of the river (near the present electric power station) remains of a later port guarding the entrance to the river and inland waterway were found — but the site was occupied during Solomon's days. Tel Aviv can thus justly look back to a history of at least 3,000 years and to have served, in the past as at present, as Jerusalem's main import and export port. Three thousand years — can it boast an even longer history?

To Dr. J. Kaplan, that indefatigable Tel Aviv archaeologist, goes the credit for unearthing and literally bringing to light the ancient remains of greater Tel Aviv which indicate that Tel Aviv antiquities date well back into the Chalcolithic and Neolithic periods in the fourth millennium B.C.E. Dr. Kaplan's researches have taken him as far as Bnei Brak, Bat Yam and Rosh Ha'ayin, but the early Tel Avivians have left their traces in such well known Tel Aviv localities as Rehov Jabotinsky, Habashan, Slaughter House Hill, Gan Hanevilm and by the Tel Aviv harbour. The excavations carried out by Dr. Kaplan revealed the presence of settlements on the hills south of the Yarkon river along the highway to

the coast and the fords of the river. These settlements cover a period extending from the Chalcolithic, through the Bronze Age, Israelite and Persian, to the Roman and Byzantine periods. The remains of the earliest culture are not unlike similar remains found elsewhere in the country. The graves contained a considerable number of friable and broken clay ossuaries indicating that the collection of bones was customary at the time (the custom died out in this country in the early third millennium and was not revived until the first century B.C.E.) Small clay bowls on tripods were found among the vessels placed in the graves and may have been used for burning incense or else they were small models of the stone objects used by the living.

The earliest inhabitants of Tel Aviv must have been hunters. Many bones of wild animals and flint arrowheads were found. Of special interest are the remains of a hippopotamus revealing the fact that the wild life of the Yarkon must have included this animal as well. Pottery, potters' wheels, flint implements and fertility figurines were found. The investigation reveals that in addition to hunting, the people engaged in agriculture and fishing. The Early and Middle Bronze Ages were well represented in ancient Tel Aviv.

## Bronze Age Cemetery

The Bronze Age cemetery near the present Tel Aviv harbour is especially inter-



Hebrew inscription on an ostrakon found on the surface at Tel Qasile: "Gold of Ophir to Beth Horon, 30 shekels."

esting and shows a high standard of culture. The date is the latter part of the Patriarchal Age, about the middle of the second millennium B.C.E. Scarabs belonging to Queen Hatshepsut (about 1500 B.C.E.) greatly help fix the limits of settlement. The graves contained pithoi, jars, cosmetic jugs, battle axes, swords, toggle-pins, earrings and crescents, bracelets, jewellery of thin hammered sheeting of silver, bowls, etc., all of which must have been used by Tel Avivians living where Nordau Boulevard is today.

The discoveries indicate that there were many settlements in antiquity within the Tel Aviv area and some of them still await the faithful hand of the archaeologist. Places such as Tel Qasile, with its continuous history from the days of the Philistines through the Biblical period to the Hellenistic, Roman and Byzantine periods, show that the area was relatively thickly populated and present-day Tel Aviv can look back with pride to its ancestry.

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## The Union of Local Authorities in Israel

comprises all the municipalities and local councils  
in Israel, including those of the country's minorities.  
The Union was founded in 1938, the original member councils consisting of Petah Tikva, Rishon Lezion, Rehovot, Ramat Gan and Hadera. The Union was duly registered in 1938, with the aim of promoting local rules.

The Union's founders were: Messrs. A. Krinitz, Y. Goredinsky (deceased), H. Arlos (deceased), Yosef Kapur, A. Stempfer, A. Keres, and Dr. H. Kugel (deceased).

During the past twenty years, the Union has been instrumental in financing many schemes of development of local councils and their services.

Today, the Union numbers 23 municipalities and 90 local councils, including those of minority groups.

The budgets of local councils for the current budget year are as follows:

# Meet the Tel Avivian

He is Older, Lives Better

By Mark Segal

WHO or what is a Tel Avivian? It has often been said that the Mayor of Tel Aviv is the only mayor in the world who does not know how many citizens he has when he wakes up each morning. No one knows exactly how many residents there are in the city.

Controller P. Hartal explains that the National Census of 1948 was the last opportunity to verify estimates. Authorities will have to wait now until they hold the next one, in 1960, to bring the figures up to date.

Dr. Hartal estimates 80,000 to 100,000 persons annually drift in and out of the city.

In 1908 there were an estimated 390,000 residents of Tel Aviv, forming 19.30 per cent of the entire population.

This represented a drop in Tel Aviv's place as a centre of population over the past decade. In 1948, Tel Aviv, with a population of 234,281 held 34.64 per cent of the people.

Perhaps one of the reasons Tel Aviv attracts, is its constantly high economic activity and comparatively low unemployment rate.

Industry and commerce find the Tel Aviv atmosphere attractive. At present, 32 per cent of the country's industrial manpower is centred in the city and 48 per cent in Greater Tel Aviv, with 50 per cent of the nation's industrial plants also in the city.

## Industrial Peace

The leadership of the Tel Aviv-Jaffa Labour Council, especially its Secretary, Mr. E. Schechter, has managed to keep industrial peace, which is also aided by the presence of the Histadrut Executive Headquarters in the city.

An analysis of the city's population would show that the average citizen of 1909 is somewhat older than his counterpart of 1948. The birth rate is dropping, and families are growing smaller.

Thus, the natural increase which was 6.6 per 1,000 in 1901 dropped to 4.5 per 1,000 in 1907. Furthermore, the Government Statistical Abstract shows that in 1948 the 60s and above group comprised 6.2 per cent of the city population, but in 1907 the group was up to 7.3 per cent. The 20 to 40 age group dropped from 38 per cent in 1948 to 28.6 per cent in 1907.

Most children under 12 live in the outer suburbs and the nearer to the sea-shore, the fewer children there are.

The highest proportion of children within the city at present live in the poor Ezra quarter. This is followed by the Hatikva quarter, also populated by members of the Oriental communities.

The next most highly populated areas for children are those across the Yarkon River, including the Ramat Aviv Estate, where many new immigrants and *nabru* couples live.

In general, 60,370 children attended the Municipal primary school system in 1907-8, compared to 23,234 in 1948-9. The City kindergartens served 2,260 children in

1948-9 and 5,974 in 1907-8. An additional 1,610 attended private kindergartens at the latter date.

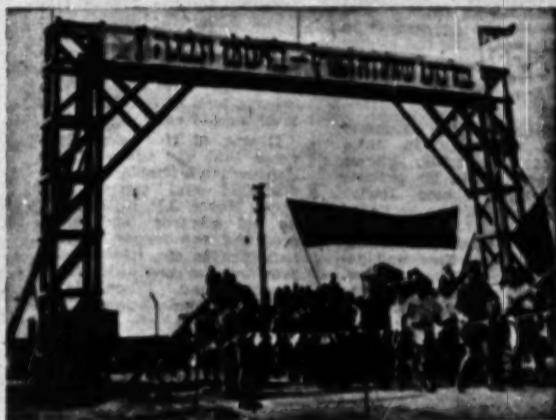
In general, the kindergarten population began its decline since 1906 and it is expected to drop by another thousand in the next few years. The drop is due mainly to the rising average age of the population.

The rise in standards of living during past years in all sections, and especially the lower-income groups, is reflected in the refusal of Oriental youngsters to live nine in a room, as their parents did, and in the smaller families

to 1.5 persons to a room in an average West European city. Or to be more precise, as of 1907, 38 per cent of Tel Aviv's inhabitants lived at the rate of 1.49 persons to one room.

On the whole, 45.3 per cent of the city's population live in overcrowded circumstances — more than two persons to a room. Some 9.5 per cent of the people in Tel Aviv live at a level of four or more to a room. It is worse in Jerusalem where 13.2 per cent live in this way. Haifa has the best figure with only 5.7 per cent of its population living in such cramped conditions.

In 1907, out of 120,900 Tel Aviv householders, a little over half owned their own homes. In Jerusalem it was 30.3 per



Tel Aviv has a strong labour force. Picture shows the first May Day parade to be held after the War of Liberation.

born to young couples of the Oriental communities today.

## Family Life

Similarly, women of Oriental families have achieved a certain stage of emancipation, due not only to adult education but also to family-planning methods.

If these trends continue then we are witnessing a gradual drop in the high birth rate of the local population.

This is borne out by certain figures. The marriage rate for Tel Aviv was 15.3 per 1,000 in 1940, while in 1906 it was 8.5 per 1,000.

Similarly, in 1902 the average newly married male was aged 20 and the female 25.1 respectively.

In 1905, the man was 29.3 and the woman was 24.6. In 1906, the age gap narrowed more with the bride at 24.4 and her groom 26.9. This trend is seen as a sign of higher living standards.

## High Standard

The "average" Tel Aviv family lives in its own flat of two to two and a half rooms, with running water and electricity.

One of the parents will have been raised in the city and was probably brought over by parents from Eastern Europe. They would have moved in the past ten years from a smaller flat in the centre of town to their present home.

The father probably earns his living from one of three sources: industry, commerce or public service.

On the average, 1.3 Tel Avivians live in an average room in the city, as compared



Well dressed, in a hurry, hemmed in by traffic.

quently condemned buildings of Jaffa, however, lowered the overall percentages.

Haifa had 93.3 per cent and Jerusalem only 71.5 per cent. At the other end, Jerusalem was still an unhappy third with 5.7 per cent of its dwellings lacking all these facilities, compared to 1.3 per cent for Tel Aviv and 0.5 per cent for Haifa.

## New Ratepayers

At least 150,000 persons have joined Tel Aviv-Jaffa's ratepayers in the past 10 years. But what changes were made on the city map in this period? Two areas of population appear to have been the most stable during this period.

## They were:

- The veteran residential area of Northern Tel Aviv proper, the area bounded by Rehov Hayarkon and the sea-shore to the west, Rehov Ibn Gabirol to the east, slightly south of K.K.L. Blvd. to the south and the Yarkon River to the north. In this area lives a middle class veteran Central and Eastern European population who moved in 20 to 30 years ago and have stayed there.

- The Hatikva quarter, in the south, populated by large working class Oriental families.

Areas of development include: the Yad Eliyahu quarter to the east, with its rows of veterans' housing estates which include a certain proportion of new immigrants; the Rasco quarter in the north, which is middle-class in living standards, and its inhabitants are mostly veterans and *nabru* with a sprinkling of English-speaking residents, both of which have grown 150 to 300 per cent between 1951-4.

It is interesting to note the stability of Rothschild Blvd. as a "good, residential area," while many of its nearby streets have become converted into office buildings.

## 600,000 Predicted

The future is difficult to predict, but the municipal authorities expect to have 600,000 residents in Tel Aviv when the national population passes the three million mark. While this estimate takes into consideration the drop in the percentage of the total population concentrated in the city, there is, on the other hand, every consideration that Tel Aviv will maintain its dominant position in commerce, banking, arts, entertainment or even politics.

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# A Hebrew High School For The Hebrew City

How the Herzliya Gymnasium Came into Being

IT was the 30th of Ab 1904, some mundi, in the summer of 1904 and Theodor Herzl, the founder of the World Zionist Organization and the man who began to embody in reality the age-old dream of national Jewish regeneration, had been dead for 30 days. At the end of the period of mourning a proclamation appeared in the journal "Hashkafa." In memory of Herzl, it stated, a great Hebrew suburb must be built, a Hebrew city, where all the inhabitants would speak Hebrew and where a great Hebrew High School would arise bearing Herzl's name.

"A Hebrew city, a Hebrew population, a Hebrew High School; all in Herzl's name. Such a memorial will embody the great plan of the founder of modern Zionism."

## Opposition to Hebrew

The proclamation went excellently with the ideas of Eliezer Ben Yehuda, whose whole life had been dedicated to the regeneration of Hebrew as the popular tongue. Ben-Zion Mossenson and I were at that time members of the Zionist Academic Society at Bern. We had been appointed by Menahem Ussishkin and Chaim Weizmann as special emissaries to seek out a site and investigate the conditions for setting up a Hebrew High School in Palestine. We were disciples of Eliezer Ben Yehuda and spent long hours in his house. We were all convinced that the chances of introducing Hebrew as the language of instruction into the existing high schools were very slim indeed. In Jerusalem, the Lemei School used German; the Alliance School, French and the Anglo-Jewish Association Evelyn de Rothschild school, English. Parents too, were against Hebrew for they wanted their children to study in a modern language.

At one time even Ussishkin was anxious for the pupils to learn Russian as he thought they might afterwards go out as propagandists for the Zionist cause in Eastern Europe. I remember that I said to him in reverence but firmly, "My master and teacher, Ussishkin! We are not here to raise up emissaries, but a generation of young people who will live a Hebrew life in the land of Israel."

We of the Zionist Zion (the

Zionists of Zion) at once engaged in a diaspora-wide effort to further the idea of the Memorial to Dr. Herzl. A resolution was passed endorsing the idea of a conference in Vilna early in 1905 which was attended by 47 delegates from 21 centres of Zionist Zion. We put our plan forward vigorously and it was backed by such leaders as Shmaryahu Levin, Menahem Sbeinkin and Zeev Jabotinsky. Then Ussishkin

## By Haim Boyer

announced from the chair that the movement had decided to accept the responsibility for establishing a Hebrew High School in the land of Israel. The conference agreed and Mr. Hillel Zlatopolsky was authorised to sign a promise of 60,000 francs for the purpose. A copy of this undertaking, duly signed, was sent to Palestine to Mr. E. L. Levontin, director of the Anglo-Palestine Bank in Jaffa.

In company with Menahem Sbeinkin, I at once left for Palestine and arrived in Jerusalem for Passover 1905. There I met old comrades of the Zionist Academic Society, Dr. Yehuda Leib Matmon Cohen and his wife. Mr. Levontin called a meeting of Zionist activists in Jerusalem. Among those present were Yehoshua Eisenstadt, Barzilai, Elihu Berligne, Zalman David Levontin, Menahem Sbeinkin, Dr. Yehuda Matmon Cohen, Fanya Matmon Cohen, Ya'acov Rabinowitz, Yitzhak Zvi Lipavsky, Haim Aryeh Zuta and myself.

## Jaffa Site

After the report of the conference at Vilna had been presented and other such business transacted, we got down to ways and means. The choice of a site was left to another session. The consensus seemed to favour Jaffa which was the main focus of immigration into Palestine.

Shortly after that, I and Sbeinkin went off to the Seventh Zionist Congress. We had to push our idea there and oppose the Uganda scheme and territorialism. But the work went ahead and on the eve of the Feast of Tabernacles that year, 1905, Dr. Matmon was in a position, on our behalf, to placard the synagogue in Neve Shanan with the announcement that an all-Hebrew High School was to open in Jaffa. By the end of that year he started the preparatory grade with nine pupils and the first High School class with eight. The premises were a small Arab house in a narrow Jaffa alley.

Dr. Matmon was the principal and teacher of Natural Sciences and History. Mrs. Matmon taught arithmetic, Mr. Meir Vilensky, Hebrew, and Mr. Bernard Mossenson, French. After the conclusion of the Seventh Zionist Congress and the end of my studies at Berne University, I came to this country and in the autumn of 1905 began to take part in the government of the school. Menahem Ussishkin supported us and helped us to acquire teaching materials and improve our premises. We moved to a cleaner street and a larger building and opened two preparatory grades and two High School grades. We added four teachers to the staff: Mr. Haim Haskri for Hebrew, Mr. Shlomo Eisenstein for art and drawing, Mr. Nishri Orlov for Physical Culture, while my own subject was Geography. At that time our roll had swollen to 45 pupils and in the first month of that year it doubled.

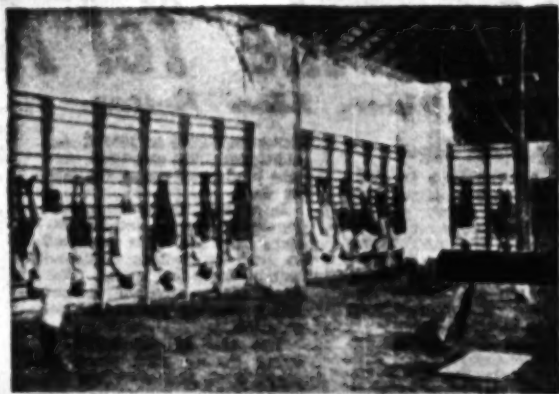
That winter Dr. David Wolfsohn, President of the World Zionist Organization, and his wife were in Palestine. Whilst in Jaffa they

visited our school. He spent a whole day with us, closely scrutinised the curriculum and our methods and was particularly impressed with the warm relationship between teachers and pupils. He took in our bad, crowded environment in an Arab neighbourhood and promised us every possible assistance.

## Arab Landlords

Now at that time Jaffa was the busy centre of Jewish immigration. The Arab landlords would demand and get one or two years' rent in advance and with the money build more houses. They had a secure and increasing revenue from the Jewish newcomers.

Therefore, in the summer of 1905, the Jews in Jaffa founded a company known as Ahuzat Bayit. Its purpose was to build a new Jewish quarter outside the walls of Jaffa. That first year the number of members quickly rose to 80 and they had deposited with the Anglo-Palestine Bank amounts varying between 10 and 25 per cent of



The gymnasium of the Herzliya Gymnasium.

to Palestine unless proper homes were assured to them and their families. The loan proposed by the Jewish National Fund for establishing a new suburb outside Jaffa's walls was the only way to do this. The Congress authorised the Jewish National Fund to grant a loan of 300,000 francs, to be repaid over 15 years.

It was at this same Congress that the fate of the Hebrew High School was also discussed and settled. Mr. Jacob Moser, J.P. of Bradford, an old admirer of Herzl, promised the money for the buildings in the new suburb provided the institution bore Herzl's name. When David Wolfsohn made the announce-

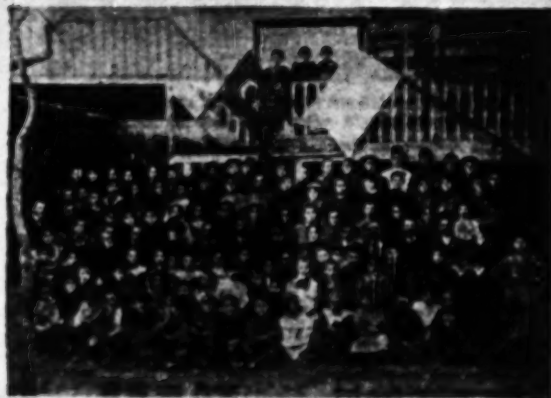
the importance of the proposed Hebrew Educational Institute. He was warmly supported by Dr. Shmaryahu Levin and Dr. Bodenheimer, head of the Jewish National Fund. I was present as representing the High School and Mr. Jacob Moser J.P. was there from Bradford. A grant of land for the "Herzliya Gymnasium" was passed and this is the site on Ahad Ha'am and Herzl Streets now occupied by the old Gymnasium buildings.

## New Suburb

On Ab 10, 5669 (1909) the foundation stone of the new High School was laid and a few months later the 60 members of Ahuzat Bayit built their new houses in Herzl Street. Thus the new suburb called Tel Aviv and the Herzliya Gymnasium arose at almost the same time.

The High School rapidly became the centre of the new district. In the absence of a synagogue the hall of the school was used for prayer meetings and there the community assembled on Sabbaths and Holy Days. Here the young asked for instruction in their ancient traditions and received that, and in addition, guidance for their future development as builders of the new nation. Children came from all parts of Palestine and from abroad and soon the school was vibrant with national and spiritual life.

Nor was physical development neglected. Under the direction of the inspired teacher of physical culture, Evi Orlov Nishri, the beginnings of a self-defence corps for the neighbourhood were developed. Weapons had been brought from Switzerland by some of the teachers and Nishri began training the youth and graduates of the High School as the elite of the self-defence corps.



Herzliya's first anniversary photographed in Jaffa.

the sum required to buy land and build the first houses. This enabled the society to acquire a stretch of dunes north of Jaffa. Then came the question of how to get a loan to build the 60 houses. A long and protracted negotiation began with the Jewish National Fund. A meeting of the fund, held at The Hague, passed a resolution authorising a loan to the Ahuzat Bayit Society of Jaffa. But there was some violent opposition. The organ of the Poalei Zion, "Der Yiddischer Arbeiter," launched a vitriolic attack on the J.N.F. for giving money to the rich from funds painfully amassed from the small gifts of the poorest of the poor for the settlement of workers on the land. The question was raised at the Eighth Zionist Congress.

## J.N.F. Loan

I and Sbeinkin attended that Congress. Sbeinkin, who was in charge of immigration, spoke and said that one could not get Jews to come

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# TOURISTS PREFER TEL AVIV

Visitors Spend Most of Their Time There

FOR the past five years, 90 per cent of the tourists spent nine-tenths of their time in Tel Aviv, the Government Tourist Corporation reports, even though very little is done by the Corporation to sell the city to tourists and much is done in fact to direct them to points of interest elsewhere.

Part of this may be due to the fact that tourists do not like to plan ahead and they can find plenty to do in Tel Aviv, no matter what their interests.

However, neither this fact nor the one that it is the most convenient stop-over from Lydda Airport and a logical crossroads for tours around the country, are responsible for Tel Aviv's popularity as a tourist centre.

Even to the world traveller, Tel Aviv means more than just a place with more conveniences than other cities, the better facilities for shopping, travel, business, and social life. For here is to be found the largest concentration of Jews with the most varied conglomeration of backgrounds, language differences and costumes.

Its heterogeneous population, multi-faceted aspect, and its resemblance to so many other spots in the world made a recent tourist enquire after a whole day of sightseeing. "But where is the Jewish Quarter?"

#### Varied Interest

Visitor interest varies from attention to the rare and precious archaeological relics preserved in Tel Aviv's museums and archives, to surprise at the advances in medicine or architecture.

One tourist may find Tel Aviv an inexpensive place to have his denture fixed. Another, a place where he may study educational prog-

ress, while another may see it as the centre of Israel's constructive energies, for it is in Tel Aviv that 80 per cent of the country's urban construction goes on.

The magnificent Mann Auditorium and the Israel Philharmonic Orchestra are definitely chief tourist attractions. Requests from visitors for tickets to a concert at the Mann Auditorium are overwhelming during the tourist season and surpass all other demands.

The home also of the theatre, Tel Aviv offers tourists an opportunity to see plays in several different languages. Enthusiasts of Yiddish theatre are amazed to find that Yiddish is a foreign language in Israel on a par with Polish, English, French, Hungarian and other alien tongues.

Many tourists are interested in attending a Hebrew play, even though they may not understand a word of the language. They particularly enjoy seeing some show they have seen at home in translation.

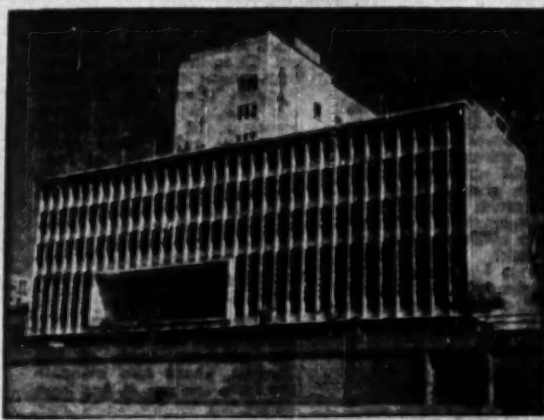
#### Different Theatres

Habimah is often approached by tourists and asked whether "The Dybbuk," which has won Israel's National Theatre International fame, is being presented.

Many of the small experimental theatres in different languages are presented at Z.O.A. House, another institution unique to Israel. In this community centre, visitors can witness how Israelis spend their leisure time, in study or club activity that ranges from Yogi to ceramics.

On Friday night visitors can participate in the special Oneg Shabbat sponsored by Z.O.A. House for visitors from abroad.

But if there is any truth in the oft-repeated adage



Tel Aviv's modern Dan hotel, facing the sea.

that "Haifa works, Jerusalem studies, but Tel Aviv dances," then Tel Aviv's attraction to tourists lies in its opportunities for entertainment.

For one thing, Tel Aviv is the only Israeli city which has a kind of night life even faintly suggestive of other centres of the world.

About the best characteristically Israeli entertainment which can be found is Tel Aviv's arts Theatre Club, where performers, who are not likely to be outdone by artists anywhere, provide an interesting programme.

Entertainment with a home-like flavour is provided at the bar of one of Tel Aviv's old hotels "The Yarkon." There songs in Yiddish, Rus-

sian and Hebrew, rendered to the guitar playing of Menashke, draw a warm response.

Another kind of entertainment altogether is found in Jaffa, the city founded 48 years before the Flood. Tourists are fascinated by the narrow streets of this old Arab town, the scum-smoking Arabs, the old prison walls that stand from the days of the British Mandate, and the ancient harbour.

#### Exotic Jaffa

Some of Israel's most picturesque locations may be found in Jaffa. These range from superior eating places to exotic night clubs.

Janette's Seafood, served

outdoors near the waterfront, is one such popular place. Another is Ariana, with its Greek singer. Then there is the dimly lit Voodoo, a museum-like bar, decorated with cockle shells and Eilat stone creating original effects. Jaffa someday will be the heart of the Tel Aviv night life, tourist guides predict.

But as much as they may enjoy the night spots, tourists most enjoy just walking around the city and rubbing shoulders with the people. Even going to a cinema in Tel Aviv is a special event.

For the visitor, however, no matter where he comes from, it is Disengoff Boulevard with its outdoor cafes and throngs of promenaders that is most thrilling. When the lights go on in Disengoff the whole city seems to sparkle.

Setting a continental air, these cafes bearing the names of cities, make the area a kind of Montparnasse.

Cafe sitting is Tel Aviv's substitute for television and visitors enjoy it as much, if not more. The passing parade includes all types. Tel Aviv girls are quite special. Better dressed and prettier, tourists will say, they have a certain air, combining the wholesome atmosphere of a pioneering country with the sophistication of Paris.

"Tel Aviv" connotes a worldly, gay, avant-garde outlook which is in sharp contrast to the idealistic pioneer in the outpost settlement. Nevertheless, Tel Aviv symbolizes a land of golden opportunity and achievement.

## It's as if You'd Build a City on Sand ...

By EPHRAIM KINSON

ABOUT 50 years ago, two Jews got stuck in a desolate sandy desert, and one of them expressed the view that no human being could possibly survive in that place. The other said that where there is a will there is a way. They made a wager. That's how Tel Aviv was founded.

But the scenery was so dismal and soil conditions so forbidding that practically no one settled there.

About 50 people tried their luck, but soon the infernal heat reigning in the barren plain made them give up, and they dispersed to the four corners of the earth.

A few hundred Jews, forced to remain because they could not unload their miserable businesses on other unfortunate, jerry-built themselves houses, then fled to more hospitable regions.

The city was built without any plan. Small wonder then that its population dropped to 1,500, and even of these, the noise which characterized the city from its very beginnings chased away all but 500.

The lack of planning made itself felt with a vengeance. The streets were laid out on the assumption that the city dwellers would number 10,000, and when it became obvious that they were much too narrow to permit the smooth flow of a 50,000-person traffic, everybody despaired of Tel Aviv's future.

And indeed, today it can be stated that the drab city, devoid of parks and gardens, has always had a depressing effect on its 100,000 inhabit-

ants. If we take into consideration that it also has no proper sewage system, and that in winter whole quarters are flooded, we can easily understand why its population has not grown beyond 150,000.

Let's face it: Tel Aviv does not offer an attractive sight. After all, how many Jews would be willing to live in a place insupportably overcrowded, where sanitary conditions are catastrophic? Well, how many? 200,000? All right, but that's really the absolute maximum.

Far be it from us to be a spoil-sport, but you cannot avoid asking, how is it possible that a city with 400,000 inhabitants should not have a Biblical Zoo? Or a children's brass band? Where could half a million people bathe, what with the disgustingly polluted sea-shore? You really cannot dismiss the justified complaints of 700,000 Jews.

The city fathers must take note of these annoying problems, otherwise it might be two or three years before Tel Aviv reaches the million mark. By arrangement with "Ma'ar"

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# Garden City Planned Across Yarkon River

By Paul Kohn

IT was not so many years ago that you told a taxi driver to take you to "Shehu-nat Shpak" and he would drop you at Habimah. "To the Shafir Klein Quarter" would land you at what is now the Central Bus Station. Or "Lev Tel Aviv" ("The heart of Tel Aviv") would mean Rothschild Boulevard.

Today, not every taxi driver in town knows what you are talking about, let alone its location, when you ask for Ma'on Aviv, Yed Hama'avir or even the Ramat Aviv Estate.

Yet these "townlets" or estates, although they might seem to be "miles out of town," are actually in Tel Aviv. At City Hall, it is predicted confidently that even roads in them will be as well known someday as the street names of Herzl, Nahlat Bin-yamin, Allenby, Dizengoff or Arlossoff are now.

Many Tel Avivians think the Yarkon River is the borderline of the city, but in fact, 22,000 dunams, or 44 per cent of the Municipality's total area of 50,000 dunams, is north of the Yarkon.

A garden city, with an ultimate population of 100,000, is being planned for the trans-Yarkon area. At a "normal" rate of development, it should take 30 years before that number are settled there. At present there are 6,000 families, about 25,000 persons, living there.

## On Haifa Highway

The trans-Yarkon area covers five and a half kilometres north from the Yarkon Bridge along the highway to Haifa. It was added in parcels to the municipality between 1943 and 1962. The land is owned privately and by the Development Authority.

Out into halves by the Haifa-Tel Aviv railway line, the eastern half includes Zehava, Tel Baruch, Hadar Yoseph, Ma'on Aviv, Yed Hama'avir and Ramat Hachayal. Tucked away in the corner near Yed Hama'avir is a 700-dunam industrial zone, where millions have been invested in a variety of textile and metal plants.

They include Kitan Textiles, Yaglom Textiles, Huthbar Wire products, Gveel Paper Mills, Globus Pens and AKA Foods. Trans-Yarkon seems a very popular residential area with

soldiers and ex-servicemen. In Zehava, Ma'on Aviv and Ramat Hachayal this is particularly noticeable.

The western part of trans-Yarkon, although less developed, claims the Ramat Aviv Estate, Ofek and Sheikh Munia. The coastal region, between the Haifa Highway and the sea, is still free of built-up areas.

The northern tip of this coastal band has been the ground for the "battle of the bulge." The Ministry of Interior is demanding these 700 dunams be devoted to agriculture, but the municipality, claiming that it plans to build an urban centre there, says the land is not suitable for farming anyway.

The municipality promises that in a few months' time, the Yarkon River, nature's gift to this city, will no longer carry sewage. It should again see paddlers and rowers gliding past its shady eucalyptus-lined banks. But whether the present generation will swim in it again remains a question.

## Riverside Park

The northern bank will be planted with a 200-metre strip of park, reaching from the Reading Power Station on the sea-shore to the National Park.

The National Park will have tennis courts, swimming pools and picnic grounds. The Jubilee Exhibition will adjoin the National Park and the zoo will also be nearby. A miniature railway or tramway will run from the park to the zoo.

Many thousand pine and cypress saplings have been planted in the National Park and exhibition sites and the agricultural area is being reduced yearly as the park area spreads.

Opposite the Ramat Aviv Hotel, the Dev Hos airfield will remain. It does not have space for much expansion, but it will be big enough to accommodate helicopters or the private planes of residents of North Tel Aviv.

All dwellers of trans-Yarkon are only minutes away from the sea. The beach between the Yarkon mouth and Herzliya is for the most part spoiled by boulders. The small stretch where the slab was dynamited out and a smooth sandy shore remained, is taken up by the "religious beach" where three days a week "suitably-clad" women

bathe and enjoy sand and sea and three days are reserved for men only.

The 4,700-dunam area between the Haifa Highway and the sea belongs to about 2,500 private landowners. With the cost of a dunam plot about IL4,000, it is anticipated that this land will be utilised for bungalows and villas, similar to Herzliya, further up the coast.

Across the highway, the municipality has authorized the building of a "Model Housing Estate." This idea was copied from the International Building Exhibition ("Interbau") held in Berlin in 1937. The purpose of this 165-dunam housing estate experiment, to be undertaken in cooperation with the Ministry of Labour, will be to find the type of building most suited to Tel Aviv.

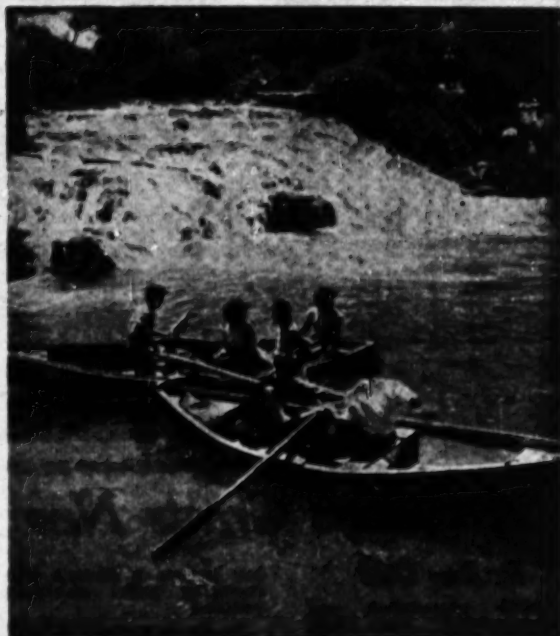
Ten architects will design about 50 apartments each. The old Arab village of Sheikh Munia has been designated a "reconstruction area." Its hovels and tottering stone houses are scheduled to be replaced by another housing estate.

The great majority of trans-Yarkon dwellers will have to cross the river or travel to Ramat Gan and Petah Tikva to get to their jobs. Consequently, the city planners plan a parallel road to the present Haifa highway. The existing Yarkon bridge will accommodate both roads. Brodetsky Road is planned 18 metres wide and bordered by sidewalks. University road is scheduled to be 14 metres wide. The roads to the industrial zone and Zehava are also due for considerable widening.

## Fight Against Slums

Though trans-Yarkon has little to fear from the soot of an industrial area, it will in a few years have a running fight against shikun slums in some parts. The City Engineer, Mr. Moshe Amlas, estimates the life span of shikunim to be 30 years. Unless their inhabitants become more plumbing-conscious, it might not take that many years before they become broken down and ugly sores on the landscape. What is wanted are householders organizations to see that houses are looked after properly.

Mr. Amlas says that density of population has been carefully planned for trans-Yarkon. "I believe," he declared, "it can become the most beautiful part of Tel Aviv."



Idyllic scenes on the Yarkon River.

## Foresight and Hindsight:

By Samuel Telkowsky

The author was, from the issue of the first Town Planning Ordinance until 1927, a member, together with Disengoff, of the Jaffa District Town Planning Commission, and Chairman of the Tel Aviv Town Planning Sub-Commission.

WHENEVER I happen nowadays to stroll or drive through one or the other fine new quarters of northern Tel Aviv, I cannot help admiring the knowledge and foresight of those responsible for this development, the wisdom of the city fathers, and the understanding and the civic discipline of the owners of the land and buildings concerned. How different and how immensely more difficult were things in those early days, when all of us in Tel Aviv were self-taught in matters of city administration and development, when there was no authority with power to counteract the extreme individualism of many a citizen, or to prevent the erection of what our first High Commissioner used to refer to as "architectural monstrosities"; and when even the only really competent townplanner among the Yishuv was unable to foresee the rhythm or the direction of the town's probable expansion within a mere ten or 20 years!

At the request of the Tel

Aviv "Local Council," that giant among townplanners, the late Professor (subsequently Sir) Patrick Geddes drew up, in 1925, a master plan for "greater Tel Aviv." The plan foresaw, *la*, the present Eliezer Ben Yehuda Street as a prolongation of Allenby Road, and of the same width as the latter. On both sides of the new street Professor Geddes, with a view to ensuring a fair distance between the houses, had proposed that only semi-detached cottages should be permitted.

## Varied Protests

Hardly had the plan been put up for inspection by the public, when it became the target of violent opposition from different quarters. Two of these protests I remember particularly well.

It appeared that the proposal to have semi-detached cottages in the future "North of Tel Aviv" was looked upon by many people as a serious infringement of the rights of the individual; as the leader of one of the delegations who called to present the protest put it: "Jews had left the Golan and come to Eretz Yisrael to live here as free men, so why should they now be forced to share ownership of one of the walls of their homes with a possibly undesired neighbour?" The other delegation, not less determined but inspired by motives of a more materialistic nature, was made up of representatives of a group who had previously bought a small piece of land situated just north of the present Mograbi Square, right in the path of the projected new street. Their objection was to the "entirely unnecessary and therefore unjustifiable waste of valuable building land involved in making the new street as wide as the Allenby Road; they wanted its width not to exceed (if I remember correctly) eight or at the utmost ten metres; in support of their contention they produced a letter from a highly esteemed architect and townplanner stating that in his opinion the foreseeable traffic over the projected street was not likely to be such as to require it being made as wide as planned.

A few days later, during a chat with the architect, I pointed out that the main future expansion of Tel Aviv would of necessity be northwards, away from the midday sun and towards the river Yarkon. His reply was: "Maybe, but in a hundred years you will not get to the river!"

Since then we have all learned to think of the future as of something nearer always than reason alone would tell us to expect, and to try to plan accordingly; and yet, even today the rhythm of development now and again keeps overtaking that of planning. May it continue to do so, within limits!

But let there be more parking space, more tree-shaded open spaces with benches for the elderly, and more playgrounds — preferably Robinson ones.

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# ★ CITY OF CULTURE and LEARNING ★

By Ida B. Davidowitz

**F**IFTY years is not a long time in the life of a city, especially in Israel, where cities count their birthdays in centuries and millennia. When Tel Aviv was started as a suburb of Jaffa, it was thought this extension of the ancient city would be built on a stretch of historyless sand, where everything created would be new, unhampered by the past and unbound by local tradition.

If this was the subconscious intention of the founding fathers, then they were doomed to frustration from the start. There is no such thing in this country as starting from scratch. Once a spade digs deep enough into the soil it is bound to turn up something of a past which goes back and back to the beginning of recorded history. And the man who wields the spade is tied up more with the traditions of a long past than the earth in which he is digging.

Thus Tel Aviv could not possibly, in this land and with the people who founded it, lay claim to the youth and innocence of something entirely new; but it could, early in its history, lay claim to being the first all-Jewish city. As such, it showed a remarkably new spirit and an irrepressible urge to get ahead and do things.

No plans were formulated to make Tel Aviv the cultural centre of the country and no blueprints were drawn up for the type of life which would develop in the city. If they had, they would have been out-moded before the ink on them had dried. Tel Aviv has never been able to follow a pattern. This has been both its weakness and its strength.

## Literary Lights

**A**S a matter of fact, the cultural life of Tel Aviv was germinating in Jaffa, even while building plots were being sold on the sand which is now Allenby Road, and Rothschild Boulevard was being planned as something a little grander than the Champs Elysees. The Gymnasium Herzliya was functioning as the first Hebrew institution of secondary education. It was not just a high school like any other high school. Like all "firsts" it was something special. Its teachers were dedicated to the revival of the Hebrew language — to putting sums, equations and formulae into a language which had for several thousand years been used only for psalms, exegesis and prayers.

Most of the Jewish cultural life in Jaffa was centred in the Gymnasium. It was there that such virtuosi as Moshe Sharett participated in the school band and such actors as Krinitz gave their first dramatic performances. Things have moved since then. When the Herzliya dramatic group was scheduled to perform in Jerusalem, they were told by the Rabbinate they could not appear in the Holy City if women took part in the play. When the Herzliya Gymnasium moved to Tel Aviv, the school became the architectural pride and joy of the new city.

It was in the early 'twenties that the internal life of the city began to take form. Such names as Ahad Ha'am, Bialik, Shmaryahu Levin, Tchernichovsky and hosts of others, which are now attached to streets, houses, libraries and literary prizes, were then a living force in the city. The sidewalk cafes where they drank their glasses of tea were super-charged with the wit and wisdom of these greats. Everyone knew everyone else and called them by their first names. Most of the bon mots passed in those informal days are still well known today.

It was at that time that Bialik conceived the idea of the Oneg Shabbat, a Sabbath celebration of discussion, song and good-will, even for those who did not observe the Sabbath religiously. He enlisted the cooperation of



A scene from the Habimah production of "The Diary of Anne Frank."

Samuel S. Bloom, a pioneer Tel Aviv manufacturer, who built the Ohel Shem as a home for the Oneg Shabbat and other cultural exercises. (Those were the days when a man could build a hall, pay the bill and not have his name attached to it.) It was an unpretentious building, constructed around some surplus army windows. But in those days, it was a blessing for the city which sorely needed a place for self-expression in the arts.

## National Opera

**I**F music lovers, whether they be orchestra, opera, chamber music or choir fans, were to think that the various organizations which cater to their tastes emerged full-blown like Venus from the neighbouring Cyprus sea, then they would be very much mistaken. If the masons and the carpenters created the rhythm of the buildings which were springing up out of the sand, they hardly grew faster than the musical organizations. The first of these was probably the Shulamith School of Music, but there were others. Moshe Hopenko, Menashe Ravina and Joel Engel were important in the music world.

Then came Golinkin, who founded the first opera company in Tel Aviv. The opera was always a sporadic affair, sometimes flourishing vigorously, then going into decline and then suddenly

bursting forth again with renewed vigour for a short period. There were not only the classics then, but such original works as Marc Lavry's "Dan the Watchman" and the amusing and tremendously popular "Fair Helena." Today the opera looks as if it is here to stay under the vigorous impulse given it by Edis de Philippe. If it has lost some spontaneity, it has gained permanence and the dignity of being the Israel National Opera, with a home of its own.

There have always been orchestras of some sort or another, as long as there has been a Tel Aviv, but it was not until Bronislaw Huberman dedicated himself to the task of bringing Central European musicians from Hitler's Europe here and moulding them into a philharmonic unit that the present orchestra was founded.

What a night to remember! The night in December, 1934, when Toscanini raised his baton to begin the first concert of the Palestine Philharmonic Orchestra. That night had everything. There was glorious music led by the world's greatest conductor. There was the dream of Huberman realized. There was a note of defiance to the Arabs who supplied an oblique of machine-gun fire to many concerts. There was a tone of warning to the British that their restrictions would not deter us. There was a cre-

scent of challenge to the forces of destruction which were threatening the Jews on every front.

This creative impulse was noted also among painters and sculptors, who naturally flocked to Tel Aviv before they were induced to go to Safad or Ein Hod.

Those were the days when Mayor Disengoff rode through the city every morning to see the state of the municipality. It was on one such ride that he decided to will his home to his beloved city as a museum for the exhibition of local and foreign artists. His home indeed has become a charming little museum, not only for pictures but a place where chamber music concerts could be held in a dedicated atmosphere. It was in this museum that the Jewish State was formally declared and the Declaration of Independence signed.

## First Theatre

**T**HE first theatre in the country was probably Hatal, organized in the early days of Tel Aviv by Gnessin, who then left to return in the 'twenties with Habimah. In the meantime the Ohel had set up its tent on the seashore and began performing. It even had the first presentable theatre in the city. There was also the Kunkum, a satirical theatre which later became the very popular Maista. But the real impetus to the theatrical life in the city came with Habimah, then unofficially and now officially the Hebrew National Theatre.

Habimah had been a Hebrew theatre in Russia, where it came under the influence of Stanislavsky. It came to Palestine fresh from triumphs in European and American capitals and gave a terrific impulse to the Hebrew cultural life of Palestine. It first performed in the little theatre on Rothschild Boulevard, now known as the Shderoth Cinema.

When the elephantine Mograbi was built with its large cinema and its theatre, Habimah moved there until its commodious present theatre was ready. At first the Habimah was dedicated to such Yiddish classics as "The Dybbuk," "The Golem," "The Eternal Jew" and Shalom Aleichem's works, as well as some of the Russian classics.

But with the changing population and the changing taste of the public Habimah branched out, until today it probably has played a larger repertoire than many of the national theatres in Europe.

The Chamber Theatre has not yet reached its Bar Mitzvah, but it has had a wide popularity from its very beginning. Its appearance on the scene was a challenge to the older companies, who were forced to re-examine their productions in the light of the young and vigorous competition the Chamber Theatre offered. There are probably a dozen other theatrical companies operating off and on in the city.

## New Institutions

**T**EL Aviv is an untidy city, always bursting out at its seams and never content to sit still and catch its breath. If the money spent for plans and blueprints (which never reached fruition) could be recovered, it would probably pay for a great many beauty spots in the city. The trouble is that Tel Aviv is too vital and too vigorous to wait for the proper time to do things. Before anyone is aware of what has happened, there is suddenly something new on the scene. This is what happened with the Tel Aviv University. For years there had been gradually growing facilities of one sort or another scattered over the city. There was a biology school, a law school and then suddenly, as if someone had rubbed a magic lamp, there was a university, complete with deans and professors, guided by Dr. Israel Eliazar.

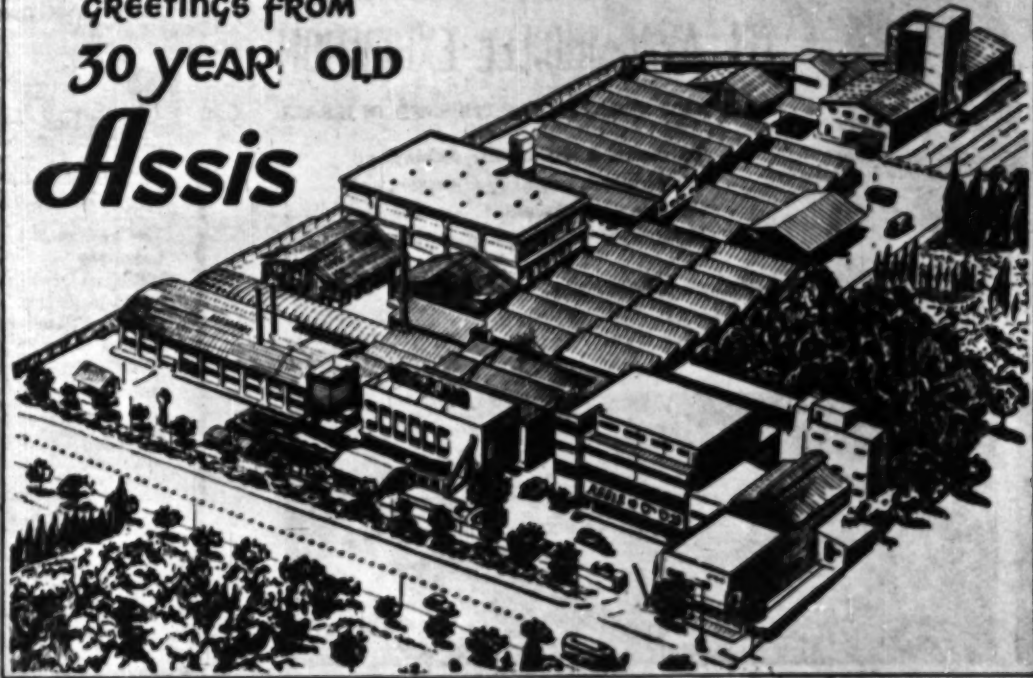
And since the existence of the State of Israel when Jaffa and Tel Aviv once again became one city, the University has been in Jaffa, where the Herzliya Gymnasium first began its secular Hebrew teaching. New buildings are going up in the Ramat Aviv area, which will probably become the University campus.

The new buildings which have gone up in the past few years to house the culture of Tel Aviv are many. Practically every organization is now handsomely housed. The writers have Tchernichovsky House and the newspapermen Beit Sokolov. The Orchestra has the Mann Auditorium, one of the most beautiful music centres to be found anywhere. There is the Helena Rubinstein Art Gallery, the Z.O.A. House, and the Moses Museum for a world-famous glass collection. The Histadrut has an impressive group of halls and theatres.

There will probably be several new buildings to house the new theatres, musical organizations and schools which have sprung up in the period between the writing and publishing of this article.

TO 50 YEAR OLD TEL AVIV  
GREETINGS FROM  
30 YEAR OLD

Assis



# Tel Aviv's Secret Weapon

Initiative, Resilience in a Growing Economy

By Chaim Margalit

HOW is it that this city of Tel Aviv has built up the strongest economic position in the country in 30 years, starting out as a tiny suburb of Jaffa? For many years it was mocked and ridiculed as the "city built on sand," yet it has demonstrated a greater absorptive capacity than any other town in Israel. Neither Haifa nor Jerusalem has been able to keep pace with its rate of development, to say nothing of any other place. Many millions of pounds have been invested into directing immigration away from Tel Aviv; to induce newcomers to go elsewhere needed thought and preparation and a good deal of persuasion. Tel Aviv port was prevented from developing, but even this made little difference, for Tel Aviv grew and grew, and with it its ability to absorb newcomers and its attraction for old and young, immigrants and oldtimers.

Tel Aviv has absorbed and integrated all those who came. Its outward impression is that of any great modern city, the streets are broad, the houses comfortable and it is almost free of the slum areas familiar in both European and American industrial centres. Money circulates and perhaps more money is spent there than we can, strictly speaking, afford. But as this money circulates it is merely purchasing power that changes hands, and this process keeps the economy alive and allows it to grow and develop.

## Standard of Living

The standard of living in Tel Aviv may be too high today, but it is a standard that has grown up organically without artificial assistance from outside. The gap in this respect between Tel Aviv, and the port and industry city of Haifa or the capital, Jerusalem, has become so great that it is doubtful whether either of these will ever be

able to catch up again.

What is the secret of this rapid development? Certainly as far as landscape is concerned our damp dunes cannot compare with the beauties of Haifa, or the traditional appeal of Jerusalem. Has it had any special economic advantages? What could a little residential suburb on the outskirts of Jaffa offer its people?

The port was poor and not in Jewish hands, yet it was at that time the only port in the country. The whole economy of the country was still so rudimentary, there was little commercial life of any kind, and what there was, was concentrated mainly in imports which had to come through the port. Little was produced here, the only item of any importance being the Jaffa orange, which was exported through the port. Thus the life of the country centred on Jaffa.

The Jewish and Arab sections cooperated in this field as planters and exporters, and both sides contributed craftsmen and builders once immigration got under way. New opportunities for work were created by the arrival of new people and new capital, which came together to increase the general level of purchasing power. Absorptive capacity grew — not yet for the creation of major enterprises, but enough to provide work and opportunities for the small traders and artisans who arrived.

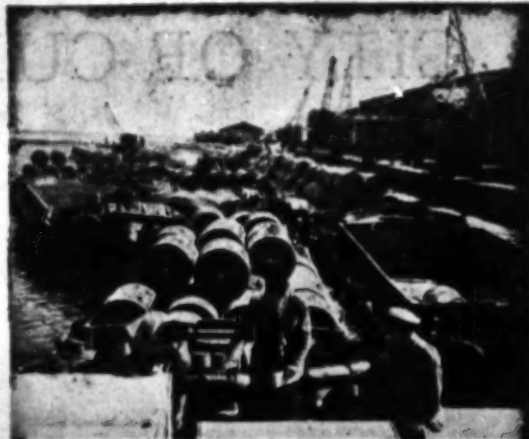
And these were the people that came and they proved a blessing. In the first five years after World War One, only small numbers arrived, but then from 1923 onwards there was a sudden flood of middle-class families from Eastern Europe, mainly Poland. Most of them brought a little money but, what was more important, they brought the tools of their trade. Almost all of them remained in Tel Aviv, built themselves a place to live, set up their ma-

chinery in any spot they could find, and soon new capital was skimmed off as in a Gold-Rush city. Not unnaturally the sudden boom collapsed after a short time and temporary prosperity was followed by a crisis.

## Months Without Hope

The first period of industrialization had been begun with insufficient means. The Government of the day was not helpful, and even the Jewish authorities devoted most of their attention to agriculture. Thousands of the newcomers lost all their money and with it, often enough, their faith in the country and its people. Many of them emigrated again. Flats stood empty, new buildings were left unfinished. Even those who did not go could not avoid the general feeling of depression. It was difficult to avoid the conclusion that this collapse must in the end lead to a collapse of the entire Zionist project. There were weeks and months without a gleam of hope, weeks and months in which we daily expected further catastrophes. And then something extraordinary happened: nobody knew why, but there were no further catastrophes; instead, there were signs of gradual consolidation and improvement. Nobody knew why. There appeared to be some hidden sources of inner resistance not susceptible of rational explanation by professional economists.

This was the same indestructibility that has saved the Jewish people elsewhere too, and has kept it alive and helped it maintain its identity through thousands of years. These forces were at work at some deeper level, for on the surface there was not yet any visible change. But as you walked along the poverty-stricken streets there was the sound of knocking and hammering



Lighters in the port.

and the whirring of machinery from every cellar and every barrack where people were trying to stay alive. They were a special breed of "resistance fighters," people who were determined to work and not to despair. The remnants of the great wave of immigration who had remained behind when the others left had lost their capital, but they had not lost their toughness or their faith in their own powers. They came of generations of people who had, again and again, to work their way back from nothing to some kind of acceptable existence and from there to comfort and even wealth. They had learned to work without waiting for an employer and had preserved only the conviction that they must remain independent and that it was better to be able to offer work to others than to be looking for work yourself.

Slowly the artisans became manufacturers. They were seen in the newly established Industrial Credits Department of the Anglo-Palestine Bank. Some of them are among the big manufacturers in Tel Aviv today and the £200 loan they may have received at that time has made all the difference.

Months and years passed, emigration ceased and immigration began once more to grow. A new wave of mass immigration began in 1935, this time of people who were better equipped as regards both money and industrial know-how. They moved quickly into the general economic process and helped to carry along their city to the place it now occupies.

Citrus planters, businessmen, building contractors, skilled workers in every trade and, by now, even real manu-

facturers, all shared in this essential spirit of resistance to catastrophe. Carried along by their own initiative, they turned the town into a big city and into the main industrial centre of the country. It was a development that led straight from the initiative of the small trader of old who wanted to stay independent, and for this reason even the large industries of today are most of them still run by independent small firms.

## Small Industries

It is the fashion nowadays to create "industrial giants" from above and with the aid of public funds. But experience has shown that an industry that is made up of a thousand small shops with a score of workers each, all of them independent, and the result of individual enterprise, is far healthier than one that consists of 20 great concerns with 1,000 workers each, but created by decree and requiring public funds. We do not know yet what the future of Haifa's steel city will be, but Tel Aviv is already an undoubted reality — a city of steel and concrete. Its secret is that it is a city built up of independent small and medium businessmen, the element which all over the world is the backbone of a healthy economy, in America no less than elsewhere. These small businessmen have traditionally also formed the backbone of the Jewish people more than of any other nation. The natural initiative of this element is the "secret weapon" of the Jewish people, and the secret of Tel Aviv is that it is the only place in this country which knew how to harness this "secret weapon" to its own purpose.



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## Architects Create New Atmosphere

By Zeev Schul

LAND parcellation and speculation have been the downfall of many a well-intentioned town plan. And town plans themselves, when they become too numerous, have the effect of strangling each other. Still another curse for a town could be the private brain children of prominent residents, who, by successfully overcoming opposition, leave their personal stamp for posterity. Tel Aviv has had more than its share of all these problems.

Patrick Geddes, who devised the cul-de-sacs behind Rehov Ben Yehuda for garden-villa plots, never intended that street to become a main commercial artery. The city father who had the "elegant" curves put in Rehov Nahlat Binyamin and Allenby Road probably meant well when he insisted on a maximum 30-metre width for some of the main thoroughfares, to "prevent the reckless speeding of motor-propelled vehicles..."

### Cluttered City

The list is a long one and has turned Tel Aviv into one of the most cluttered of modern cities anywhere from either an aesthetic or a physical point of view. The city

has become a six-inch pipe operating under sixty-inch pressure.

In the very heart of "old" Tel Aviv, mildly charmed by its unpredictable lines, there are a mass of details which may fascinate the few who trouble to differentiate between the weather-stained exteriors of these veteran houses off Rothschild Boulevard and their crowded counterparts south of Allenby Road.

The assorted collection of arabesques, cupolas and rooftop pagodas may far some sensitive mind, so praise is therefore due to the man who first introduced the figus tree to Tel Aviv. That fast-growing and much-abused evergreen has succeeded in softening so much of the damage.

### Ugly Pylons

One of Tel Aviv's worst aesthetic offenders is the Palestine Electric Corporation, stringing its wires from the ugliest of pylons. The sagging black lines crisscross the sky everywhere, even at the expense of chopped-down rows of cypresses.

Events in Europe during the early 'thirties brought new manpower which raised Tel Aviv from its rather provincial level and contributed to

a general "face-lifting" of the town. The considerable influx of German architects, brought the severe and unembellished lines of the "Bauhaus," and local veterans, influenced by new design trends abroad, attempted to adapt them to this country.

### Still Fashion

Architect Zeev Rechter, using innovations by the Frenchman, le Courbuisier, created the first local "house on stilts," little knowing that he had at long last introduced a prototype to Tel Aviv.

Mr. Rechter claimed that he was prompted in his choice of design by the obvious discomfort of ground-apartment dwellers sweltering during sultry summer evenings.

The elimination of ground-floor dwelling at nobody's expense fascinated owners and tenants alike, and within a relatively short period, "stilts" became one of the most accepted of building styles.

The 'thirties was also the period of the first systematic study of the climatic influence on local building designs. An increased use of the rather limited range of local building materials was also noted.

Public buildings created during this period included Beit Brenner, of the Local Labour Council; the Assuta Hospital; and the Merkaz Kupat Holim Building, near the Dizengoff Circle, all still considered as "classics" even after two decades.

Rehov Reines and Rehov Ben Yehuda buildings, also erected during this period, may be indicative of the "Bauhaus" influence and have retained their distinctive but plain appearance.

Although there were some minor changes in construction trends during the following 20 years, nothing significantly new was developed. Building activity was brought to a virtual standstill during the years of World War II.

### Veterans' Quarters

Ex-servicemen's housing quarters, set up during the late 'forties were functional "roofs over the heads" and little else, although they did bring new life to scantily-populated areas. The only pleasing thing about their interiors was the unusual care tenants gave to the gardens surrounding their homes — for many the first they had ever had.

Tel Aviv remained static. Its only show-cases were the few areas, as the Dizengoff Circle, where single architects had been entrusted with the creation of complete units or where intensive landscaping and gardening blotted out all other effects.

Things began to look up again a number of years after the founding of the State and the following expansion of the municipal boundaries. Having tactfully waited for a number of years, public institutions set about the realisation of long-entertained ambitions.

The results were Carmel's Va'ad Hapoel, Sharon's Leas House and later Rechter's Mann Auditorium. Sweeping lines and original concepts, relying on stark forms, created new and pleasing shapes of imposing dimensions. Clever use of brise-soleil patterns and clean uncluttered exteriors created a successful new mood, often based on pre-fabricated finishes.

The use of local materials not only created new designs, but as in the case of

the Mann Auditorium, was often associated with a considerable reduction of construction costs. Thus the acclaimed Mann Auditorium, seating 3,000, cost only one third of the Festival Hall in London which has an equal seating capacity.

The impact of these buildings becomes apparent in the lines of the new "Zim" house on Nahlat Binyamin and other office structures now under construction. Although the emphasis on all-glass fronts, depending exclusively on the brise-soleils for shade and ventilation, may be questionable, the exterior effects are at least a marked improvement over anything seen so far — including the squat Solel Boneh "Passage" Building.

Homes have also borrowed some of the ideas from the new public structures. Recent novelties include the enclosed verandas, an idea perhaps inspired by Arab housing, which incorporated similar designs of lace brickwork for their hammams and other structures. Affording increased ventilation and adding summer floor-space, it screens tenants from sight and sun. Clever use of these enclosures has also been made to camouflage kitchen balconies. Unfortunately, not enough has been covered up to prevent housewives from displaying their wash there.

### Coloured Walls

On the other hand, the increasing use of tints for interiors has now also spread to outside walls. Although some architects have refused to be tempted, others have not been able to resist the chocolate and vanilla flavoured hues, considered an eye-sore by many.

Tel Aviv's future look, architects suggest, will depend now to some extent on the planning for the vacant areas within the municipal boundaries; on whether or not these will be carved up into the same uninspiring plots as in the past, or whether at long last some able and competent architects will be entrusted with the design of complete structural blocks.

Much, it is claimed, has already been lost. It would perhaps be wise to consider an offer to add one final but essential ingredient to our skyline — vital to any town — character.

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